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THE
YOUNG GENTLEMAN
MOTHER'S MAGAZINE.

EDITED BY

MRS. A. G. WHITTELEY.

PUBLISHED MONTHLY.

Know this art is charm'd
With incantations Pharaoh ne'er employ'd,
With spells that 'empious Egypt' never knew ;
With incantations to the living God,
I related every slender reed together,
And with a prayer did every osier weave.

MRS H MUIRE.

Let us consider one another to provoke unto love and good works.

ST. PAUL.

VOL. V.

NEW-YORK:
S. WHITTELEY, 150 NASSAU-STREET.

JOHN F. TROW, PRINTER,

1837.

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INDEX TO VOLUME V.

A Divine Child.....	240
Anecdotes of Samuel Knill.....	23
A Mother's Grave.....	137
A strict regard to Truth.....	68
A Thing to be seriously pondered.....	219
A Voice from Missionaries.....	66
A Word to Christian Mothers.....	154
Children early taught the need of a Saviour.....	69
Children led to Christ.....	260
Children made wise unto Salvation.....	198
Cleanliness.....	5
Conversations between a Mother and her Daughter.....	248
Daughters not Educated for Wives and Mothers.....	6
Discipline.....	208
Donations for the Education of the Children of Missionaries.....	168
Early Discipline.....	127
Early Impressions.....	180
Early Religious Instruction.....	53
Education for Missionary Labor.....	55
Edward Risley.....	61
Female Influence.....	257
Filial reverence of the Turks.....	263
Grieve not the Spirit.....	286
Habits of Inattention.....	162, 186
Hinderances to Maternal Associations.....	233
Hints for the Nursery.....	169, 217, 241
Influence an important Talent.....	265
Influence of Mothers on the Peace of Nations.....	136
Instead of thy Fathers shall be thy children.....	10
Instruction not Education.....	106
Letter of a Daughter-in-Law to her Mother-in-Law.....	200
Letter of Mrs. Fidelity Coan.....	236
" of Mrs. Gutzlaff.....	188
" of Mrs. Sarah L. Smith.....	1
" of Rev. Dr. Griffin to his Daughter.....	280
" of Rev. Mr. Bingham.....	213
" of Rev. Mr. Chamberlain.....	69
" of Rev. L. S. Williams.....	215
Letters on India, By a Lady.....	27, 113, 148, 175, 193, 244
Letter to the Editor.....	269
Light shining out of Darkness.....	227
Little Frederick.....	168
Maternal Associations.....	231
Means of quickening the Intellect.....	39
Memoir of Mary A. Dennison.....	262
" of Mrs. Leavitt.....	225
" of Samuel N. Eastman.....	162
Notices of Books—Book for Parents.....	14
" " The Rich Poor Man and the Poor Rich Man.....	16
Obedience better than Sacrifice.....	80
Passages from a Mother's Diary.....	91
Peculiar Facilities for Mothers, &c.....	100, 121

THE MOTHER'S MAGAZINE.

VOL. V.

JANUARY, 1837.

NO. I.

[Mrs. Smith's letter should have been given to our readers some months ago. The consideration that this letter contains, probably, her last written expressions of deep interest for Christian Mothers in America, and of her desire that they early and faithfully impress upon the minds of their children lessons of self-control, may give additional force and interest to her judicious remarks. The following testimony to the excellent character, elevated piety, and missionary zeal of Mrs. Smith, which we have elicited from her early friend, Mrs. Sigourney, will doubtless gratify the numerous relatives and acquaintance of the departed, who died in the family of the Rev. Mr. Temple, at Smyrna, Sept. 30, 1836.]

For the Mother's Magazine.

LETTER FROM MRS. SARAH L. SMITH.

THE annexed letter to the Editor of the Mother's Magazine, from the pen of one of the most devoted missionaries of the cross that our country or any other country has produced, will be perused with a most deep and melancholy interest, now that the hand which traced it, is powerless in a foreign grave. The testimony of her life of piety, and her death of Christian triumph, is unspeakably precious to all. Especially is it dear to those of us who knew and loved her from childhood, who watched the germ of her pure zeal for the heathen, from the moment of its quickening among the wilds of Mohegan, until it ripened to its perfect harvest beneath the fatal fervor of Syrian skies.

Blended with the image of our departed friend and sister, is that of the sorrowing and solitary husband, the faithful laborer in a pagan clime; and the prayer of sympathy will surely ascend for him, that he may be strengthened and sustained until his reunion with that angel-spirit, whose earthly pilgrimage was so cheered by his tender and unslumbering affection.

L. H. S.

BRIDGE, 10th FEBRUARY 1888

MY DEAR MRS. SMITH

Yours of the 27th received. I am glad to hear that you are well and happy. I am sure you will find the time well spent. I am sure you will find the time well spent. I am sure you will find the time well spent.

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are worthy a moment's consideration. A very large class of young persons in America are in a course of training under circumstances so pleasant, and facilities so great, that, contrasted with the condition of youth in most other portions of the globe, they may be said to be basking in the sunshine of Eden. They do not, perhaps, realize this, because there are a thousand little perplexities affecting human nature in its fairest circumstances, which, *for want of greater*, assume the name of *trials*. Yet let them spend a few years in a heathen or unevangelized country, and they will acknowledge that scarce a trouble worthy to cloud the brow reached them when at home. You will observe that I am speaking of the most favored class in our country, of which there is a large number in almost every city, town, and village. Many of these, perhaps, intend to devote their lives in some way to the welfare of mankind, or their parents have this object in view for them. Then allow me to say, that every opportunity which occurs for enforcing obedience on the part of parents or teachers, and for the exercise of self quest on the part of the children, will be a most important step in equipping the latter for their work.

You will not imagine, my dear Madam, that I do not fully acquiesce in the counsel of Scripture, which says, "Provoke not your children to wrath." This precept can scarcely be too highly prized; yet fathers and mothers, and all others to whom the training of children is committed, should bear in mind, that *God has delegated them with authority*, and that *sometimes* they are in duty bound to enforce *implicit obedience*, although the child should at the time be unable to appreciate the motives which induced this exercise of authority. Our almighty Ruler and Parent has set us an example in his own mode of government, and although forbearing and gracious beyond any human being, yet he does not always permit us to see the reasons of his dispensations, but requires an act of faith on our part. So should the earthly parent or guardian, else he casts aside the prerogative with which he is invested, and deranges the beautiful system which infinite wisdom has ordained.

Since transferring my abode to an aristocratic country, and mingling also with foreign residents from lands less republican

than my own. I have been led to form some conclusions respecting the natural influence of our free institutions upon the relations which exist between parents and children, and I have feared that unless God's hand be continually perceptible in upholding his own infinite and eternal plan, the freedom of America will be in this respect her ruin. I rejoice, therefore, that your excellent publication, the - *Mother's Magazine*, so decidedly supports his wise administration.

In the management of a native school, in the training of two little Arab girls in my family, and in my intercourse with those who serve us, I find that *authority* must be supported, and prompt obedience enforced. Persuasion only will not suffice, as its undue use weakens the very principles of government. Indeed those misbehaviors of this country who have reached maturity are too ignorant and unprincipled to bear a mild political rule: under your blessed freedom they would soon ruin themselves and each other. And are not the *children of America* somewhat in the situation of the *men and women of Syria*.

I have alluded to the increased trials of temper to which one is exposed in a society like ours. With you, every thing is as it were, ready to one's own hand, and a thousand facilities are afforded to diminish the labor of every undertaking, both moral and physical. Here every thing moral and physical is wrong, every thing cooked, and it must always remain so while *Satan* rules sway. Thus there is a great work for missionaries to do and much patience and good temper necessary in *putting things straight*: and if they have not been accustomed to the subordination of their own will in their childhood, they will find the grace of God even hardly sufficient to preserve them calm and trusting in their will. On the contrary, if early and uniformly subjected to self-control, meekness, and patience, they will almost every hour have occasion to call that parent or teacher *blessed*, whose wise discipline tended to equip them for their new and untroubled life on earth.

I am convinced, my dear Mother, that you cannot give to parental *authority*, as an ordinance of God, and adapted to the constitution of man, a more prominent or more Magazine. May the Divine Blessing crown your efforts, and send into his wide

field a goodly company of laborers, who, through your aid, and the judicious management of their parents and teachers, shall be eminently qualified to extend the kingdom of light and peace to every corner of the earth.

Respectfully, dear Madam, yours,

SARAH L. SMITH.

CLEANLINESS.

AN excellent writer remarks, one of the first things necessary to promote the health and comfort of children, is *cleanliness*. This is essential to health whether in children or in adults, more especially in the former. How many parents are negligent in this branch of nursery management! Its importance is not sufficiently felt by mothers, particularly among the poorer classes of society. This neglect must arise either from their indolence or from their ignorance; for, to keep the body wholesome by outward application of water, costs but little either of time or money. It is essential not merely that the faces and hands of children be purified by water, but the pores of the body should often be cleansed from the impurities which arise from perspiration, or from the dirt and filth externally contracted. At this time of life, the skin is soft and easily injured, which circumstance shows the necessity of keeping it free from all impurities, which, if permitted to remain, would engender many cutaneous diseases, as well as injure materially the general state of the health. It is an obvious truth, that whatever obstructs perspiration obstructs health, and affects more or less all the functions of the animal economy. The skin is more connected with the internal structure of the human body than many people are aware of, so that it is impossible to neglect the former without injuring the latter. This opinion is corroborated by the fact, that epidemics and infectious diseases are more prevalent among those whose houses, persons, and habits, are filthy.

The application of cold water to the surface of children's bodies may be supposed, by some timid and indulgent mothers, extremely dangerous; but to this practice they will soon be ac-

customed. The cold bath has been found very serviceable to many children, though when this is adopted, care should be taken that the transition should not be too great at first, and regard must be had to the constitution of the child, and to the seasons of the year. It is one of those means of health which, like many other things useful in their nature, cannot be applied to all persons and at all times indiscriminately without injury. In the summer season, ablution and plunging the body into cold water, may safely be practised: the effect will not only be to cleanse the body, but to brace the system, and give a healthy action and tone to the varied parts.

FOR THE MOTHER & MARRIED

DAUGHTERS NOT EDUCATED FOR WIVES AND MOTHERS

Few mothers seem to appreciate the amazing responsibility resulting from the relations of wife, mother, and mistress of a family. Else how can we account for the fact, that so little attention is bestowed upon the education of daughters, in order to initiate them into the mysteries of housewifery? And yet this view of the case is mortifying, for every lady knows that the most common artist, or the manufacturer of self-interest, deemed it essential to his success in trade, to serve a long apprenticeship.

But more *reflection* to domestic duties and qualifications, is not all we have to complain of. We are compelled to ask, why is it, that our daughters are so often absolutely disgusted with those duties and employments, to which the God of nature intended the lot of a woman should be necessarily devoted?

Miss Hannah May says, "I was venturing to affirm, that for a woman know what she may do: she does not consider it the pursuit of the child, as it is not."

"The only education good,
Is such as leads to the duties of woman."

she is ignorant of the most important branch of female knowledge." She further says, "The idea of a female draught, or

an unpolished housewife, did not enter into the views of Milton, when commenting upon Eve's reception and entertainment of the angel Raphael. The poet," she says, "uniformly kept up the same happy combination of intellectual worth with polished manners, ascribing grace to her steps and dignity to her gestures, her husband politely calling her 'daughter of God and man, accomplished Eve.'"

The same is true of Solomon, when describing, in the thirty-first chapter of Proverbs, the frugal wife and mother in Israel. He says, "She openeth her mouth with wisdom, and on her tongue is the law of kindness. Her children rise up and call her blessed, her husband also, and he praiseth her. She will do him good and not evil all the days of her life. She looketh well to the ways of her household, and eateth not the bread of idleness." What could Solomon have meant, when he added, "*She worketh willingly with her hands*; she considereth a field, and buyeth it?" The whole of this chapter forces upon the mind the conviction, that industry, frugality, and economy, were the chief ornaments of the female character in the days of Solomon, and were also an important source of wealth, and respectability, and permanency to family distinction. Solomon beautifully expresses the same sentiments in another chapter, in the following comprehensive and pithy sentence: "Every wise woman buildeth her house."

It may be added, these domestic qualities, upon which Solomon lays so much stress, will be found, almost without exception, a sure index to female virtue and integrity—certainly where they have been based upon religious principles; for in this case, they must be the genuine fruit of that mode of training which God has himself prescribed. These virtuous habits and principles in the female sex, are the stability of nations no less than of families, and they must forever constitute no inconsiderable portion of domestic happiness, because, in the nature of things, they are immutably right and proper.

In the training of daughters for wives and mothers, after the model which the wisdom of Solomon has prescribed, fortunately the poorer classes in society have equal advantages with the rich, with incomparably fewer temptations to forsake the path

of love which is the only path of safety. It may not be improper in this place to give a word of caution to those young men who pursue our pages—if they hope to enjoy the blessings of married life, remember that what most men seek in a wife, Solomon faithfully provides them against. He says, "Flattery is deceitful, and heavy is the crown of a woman that is false; the Lord she shall be grieved"—"All and bowed down," said a wise young man, who has chosen to seek a partner for life.

It may be further remarked that those young women who, by a display of beauty, wit, ornament, or dress, seek to gain admittance cannot be expected to possess the requisite qualifications for a faithful and affectionate wife or mother. But it may be added, of young women who are educated with a view to the Lord will spend her time in employments well so instead of depending much on some but trifling household work, and her husband will be able to support her as she likes, and will not be obliged to "draw away his neck" for the sake of being "grasped."

Said Mrs. S. as she sat writing upon her knee her first grandchild, "I fear my poor Margaret will never be able to make her own life."—And why?—answered Mrs. R.—Because, poor thing, she has destroyed her health and now suffers by conforming to the ridiculous fashions of the day. I have often trembled for her as I observed her slender form so much diminished by Mrs. T.'s dressmaker, but her mother was the perpetrator of her misfortune. But I speak of a very common mistake. *Oh, would I could see the world as you could stand like hills and peaks—Oh, would I could go—Oh, would I could put on thin shoes and thin dresses, and so, wearing the same thin two years she has been suffering and dying this way. I never have never had a daughter. Mrs. R. would a mother's way I did not overdo Margaret in these matters. But as you might as well as think of a mother as a mother, a good woman who came out into society at sixteen and in a few years has reached four years in the same way of fashion. I fear Mrs. R. that a generation of our young women will make her poor mistakes."*

What an acknowledgment to be extended from a mother!

But the question remains, when a young lady during the period of her minority is confined at school or has been allowed

to pass her time lolling in the drawing-room, reading novels, "flirting" at gay parties, in short, going the whole round of fashionable life, what is there in the nature of things, that shall at once transform her into the healthy, disinterested, and attentive wife and mother?

In these stations, will she have *no need* of firm health—*no need* of firm nerves—*no need* of fortitude, patience, and self-denial?

If neither her heart nor her mind has been fortified to bear up under trials, *how will she bear* with vexations in family matters?—*how will she bear* with disappointments which may meet her at every step?—*how will she bear* with interruptions, not only in her retirements, but in her most important and necessary plans of usefulness?—*how will she bear* with the waywardness, the petulance, the weaknesses of her children? with the impertinence, the ignorance, the dulness and caprice of her domestics?—How, I ask, *will she bear* up under these, and ten thousand other difficulties and temptations, if she has neither health of body, or vigor of mind, to resist or overcome them?

In the training of our daughters, we should not, for a day, lose sight of the tremendous fact, that there are two worlds, and that the present life is absolutely a probationary state to one which is unchanging.

The fact cannot be controverted, that woman was not formed for a listless or sedentary life, neither was she made for a life of pleasure. On the contrary, her duties are of the most active kind, and perpetually recurring. Nor can these duties be thoroughly learned, but *in the school of experience*. How much wiser then that she begin her apprenticeship *at home*, under the watchful eye of a fond mother, whose patience and partiality, ever, will far exceed that of a devoted husband, whose youthful imagination has always pictured his wife as a paragon of female excellence—*at home*, where it may be supposed that a father's pecuniary circumstances will allow of some prodigality in needful experiments, rather than those of a young man, just set up in business for himself, and who, perhaps, in commencing the early family establishment, had to resist many a remonstrance of his own judgment and reason, and the better judgment of family connexions.

Even in cases where a mother is disposed, and really has intended, to avoid the evils we have hinted at, though her daughter is professedly employed, still her efforts do not amount to any thing—her attempts at industry are a sort of busy idleness. She does not in fact relieve her mother of any of her domestic burdens, or sympathize with her under her load of responsibility, which, if divided, would not be oppressive.

It is by actually participating with the mother in the incessant toils which must at times be sustained even in well-regulated families, that our daughters can become qualified for the endless cares and perpetual obligations, from which it is impossible for a conscientious and prudent housewife to escape. Miss More beautifully portrays that kind of education which is requisite to prepare for domestic happiness. —“That,” she says, “is best, which will tend to form a *friend* and *companion* in a wife—that which will inculcate principle, polish, taste, regulate the temper, cultivate reason, subdue the passions, direct the feelings, habituate to reflection and self-denial—and, more especially, that which will refer all actions, feelings, sentiments, tastes, and passions, to the love and fear of God.”

FOR THE MOTHER & MISTRESS.

INSTEAD OF THY FATHERS SHALL BE THY CHILDREN

It was a morning of no ordinary interest, when the first-born, a daughter of twelve years, was to leave home, with all its endearments, to go to spend many months at school in a distant city. To be deprived of the affectionate care and tenderness of parents, and in its stead surrounded by the unfeeling, scrutinizing, and cruel remarks, of the large world of self-sufficiency and inexperience upon whose stage she was now to enter, filled the mother's heart with what none but *mothers* feel, and she enjoyed the few moments, yet, while waiting for the end of the stage, to say to her as I did—“You think Ma has a thousand unnecessary cares for you parents, but you will soon or know otherwise. I have still a word to say about the choice of companions. Were my dear—and I would hope all other Christian

parents,) have given you and all our children to God—you are *a dedicated thing*—and now you are going among those who have not been thus devoted, but among those who have been taught at home to think *much more* of being prepared to devote themselves to the shrine of fashionable etiquette, through a course of gayety in the higher circles, where *they* are expected to shine. What I wish of my child is, that she should treat all these with kindness and marked politeness, in all things—but, court not *intimacy*. Your own observations will soon lead you to discover those, whose *home* education compares with your own—whose parents are pious, and their children modest and diligent in their application to the business of school ;—with such, you will find it safe and pleasant to associate.”

Not long after the departure of this dear one, her father came into her mother's apartment, and with a sorrowful countenance, said, “ My dear, we have sent our child to the *wrong place* ; there is a *revival* in the school at W., where we talked of sending her ; I am afraid we thought it would be a *little more fashionable* to send her to H. ; ‘ all these things are against us ; ’ ” and he wept. “ God is able to cause a revival in *that school also*,” said the trembling mother. “ I know He *can*,” said the weeping father, “ but I do not know that he *will*, in answer to our selfish prayers.” “ We are to *trust*, and not to *know*,” she replied ; and they mingled their prayers and tears in sacred silence.

Weeks passed away, and the family, who had for many months mourned for a young son of three years, were repeatedly called to notice the *hand of God*, in the deaths of several highly valued Christian friends, and at last the grandmother on the maternal side. In view of all this, the mother remarked to her husband, “ Our friends are all gathering ‘ on the other side of death,’ and I long to follow.” “ Nothing now seems to demand our care as much as these *little ones*, for whom our fathers and mothers have made so many prayers,” said the kind husband ; and he left her to attend the funeral of their mother in a distant town. Left to her own solitary musings, that precious declaration, “ *instead of thy fathers shall be thy children,*” seemed as if suddenly presented for her consolation, and was

met with, "Yes, I know it ; I should indeed be a lonely being on earth, in the midst of all these desolations, were it not that God has blest us with dear children," and she pressed the babe more closely to her bosom. "Instead of thy fathers shall be thy children," again passed before her mind. "Yes, I know God has promised this, and I will rejoice that all my old friends have at length found rest in heaven." *Again*, (and she unconsciously repeated aloud and alone,) "Instead of thy fathers shall be thy children." The door opened, and a servant presented a letter, in the well known hand of the absent daughter, who thus informed her mother, that she had chosen companions *strictly according to her wishes* ; that she had found among them those who often met to *pray* for their Christless companions, and that, hoping *she had given her heart away to God, since she had been a member of the school, she belonged to this praying circle*. The father soon returned to hear the joyful news, and to learn with the happy mother, that the promise of God to Christian parents, should lead them to *expect the conversion of their children*, when their pious fathers and mothers are removed to the church above.

For the Mother's Magazine.

THE FARMER'S WIFE, No. II.

Good morning, Mrs. L. Have you read the September number of the Mother's Magazine ?

Mrs. L. I have ; and I presume that you have now called, for the purpose of following out the suggestion of Mrs. H.

You have correctly anticipated the design of my visit. I am desirous of knowing the strength of your plea, "want of time," to instruct and regulate your household.

Mrs. L. I will be as frank as was Mrs. H. ; so I begin without preface :—There are seven who claim me as mother ; the three eldest are young ladies ; the other four are little children, two sons and two daughters. The young ladies are sprightly, intelligent, and attractive, but they never loved work, because

they were never taught to love it. When they were children, we were so well supplied with kitchen help, that they were not under the necessity of soiling their delicately white hands. Their father and myself made such a lamentable mistake, that they were allowed to regard attention to domestic affairs as beneath their dignity. Having repeated proofs, a few years after, that it was more trouble to induce them to perform any little task, than to do it myself, I seldom ventured to make any demands for their assistance. Now, they cannot be trusted with even the superintendence of ordinary household concerns. It is true, when some agreeable company is expected, they will fly about all the rooms, and put things *out* of place; and possibly they may have something to do with making a rich cake; but it is a plain fact, that they increase the cares of their mother, instead of relieving her from them. Hence, I cannot manage my younger children as I could wish, because I must drudge early and late to do the necessary housework. This is *my* plea, "want of time."

I would avoid, Mrs. L., being too inquisitive, but I must venture the inquiry, Why does not your husband employ for you competent hired help, as he used to do in former years? It is presumed that he is able to meet the expense; and he bears the reputation of a kind and obliging—

Mrs. L. O certainly, sir, he is able and willing to furnish me all the help which I need; but the whole of the story is, that I should be *ashamed* to have a hired girl, when the whole town knows that we have three strong, healthy daughters, about the house. When they have visitors suited to their taste, they are easy and serviceable at the tea-table, polite and engaging in the sitting room; and the remark to me frequently is, Mrs. L., you have nothing to prevent you from visiting your friends as often as you please, and you can attend the maternal associations and other meetings of female societies, for three such daughters as you have can take the whole care of your family. The particulars which have been related to you have hitherto been known only to a few confidential friends, and they think me quite excusable for not spending more time with the four children. You smile, sir; and perhaps you are disposed to repeat the inquiry, why do you

not procure requisite help? But you must bear in mind, that I am a *farmer's* wife, and for me to hire a domestic, situated as I am, would disgrace me throughout this farming neighborhood; it would be thought that I myself was deficient in economy and industry, and I should be judged as proud and haughty, and as feeling above my station.

Madam, I did not smile for the reason you suppose: but I was about to give you a little plain advice, which, on the whole, I will defer until I have conversed with three other ladies on the same general topic, and then, if you please, you will each share some honest counsel.

Note in my book.—A host of present perplexities may be traced to a few past neglects. "What a man soweth, that shall he also reap."
J. R. J.

NOTICES OF BOOKS.

— Book for Parents.

We are happy to give our tribute of gratitude for this good book, compiled by Christopher Anderson, with introductory remarks by the lamented Dr. B. B. Wisner, Boston.

We trust many of our readers are well acquainted with this volume, as it has been before the public two years.

The fundamental principles of Christian education are forcibly exhibited, by illustrious examples of parental society from before the flood, down to the present time, showing "the growth and design of the domestic constitution, with its numerous regulations, and peculiar advantages."

For the sake of our readers who may have overlooked this volume, we give in substance, and mostly in the author's own language, an account of Abraham, "the father of the faithful," showing the importance of paternal *family government*, as the basis of covenanted family blessings, gathered from two sections of the work.

The writer says, "Let it not be thought, in selecting Abraham, as an illustration of God's identity in imparting covenanted family blessings, I point too high." "There is nothing recorded

respecting this eminent man, so far as my reference goes, which was recorded 'for his sake only,' but 'for us also;' and with regard to his domestic character in particular, there is nothing certainly recorded which is inimitable. 'Abraham,' said the Lord, 'I will bless thee, and *thou shalt be a blessing.*' Full of the divine blessing, it should be his felicity to impart blessings to thousands. Accordingly, all the true blessedness which the wide world is enjoying, may now be traced up to Abraham and his posterity. To him and them, under God, we are indebted for the Scriptures—the Savior—the Church; for his posterity are the stock on which the church is grafted! The sources of our largest rivers are eagerly traced. Let the Christian parent observe from whence a mightier current has come, and he will at last arrive at a single tent in the land of Canaan—a single family—a single home. Amongst its inmates he is directed to the *father*, for of him God has said, I know Abraham that he will command his *children and his household* after him, and they shall keep the way of the Lord, that I may bring upon Abraham *that* which I have spoken of him.

"Abraham's *success and obedience.*—Several circumstances unite to render the family of Abraham a subject of peculiar interest. At the age of seventy-five, he was called to give his opinion and decided testimony against idolatry, first by leaving his country, and finally his father's house. Abraham soon became very rich in Canaan, and not being permitted either to build or to purchase land, this increase of property greatly increased his responsibility and his care.

"Abraham actually dwelt in sight of Sodom and Gomorrah, those wicked cities of the plain, where his nephew and his family resided. Probably this circumstance greatly added to Abraham's difficulties in managing his family and his servants.

"At the same time, Abraham dwelt not far from Salem, the residence of Melchizedec, with whom he became acquainted.

"Thus was Abraham and his family placed between good and evil, between a blessing and a curse; life and death were set before him.

"Abraham's behavior at home, as a father and a master, is inferred from his known character. The Almighty, in order to

impress our minds more deeply, condescends to adopt the language of men ; I *know* Abraham, that he will do so and so. I know him, said Jehovah, that he will, as a natural and necessary effect, resulting from his fear of me, command his family and his household after him to keep the way of the Lord.

"Abraham's care of his family, and his affection for all under his eye, were to be discovered by his maintaining authority over them. His treatment of his nephew, his tenderness at parting from Ishmael, his yearning fondness for Isaac, are satisfactory testimonies of his affection as a father ; but God fixed upon a proof still more unequivocal—he will *command* his *children* and his *household* after him.

"Many persons complain of the cares of a family, and of the difficulties of managing their servants ; but let them be candid—let them see what a family is here. At one period of Abraham's residence in Canaan, he could muster not fewer than three hundred and eighteen trained and instructed servants, in the tent and in the field, men servants and maid servants, shepherds and camel drivers.

"Some were from Haran in the land of Mesopotamia, nearly five hundred miles distant ; others were from Egypt ; and the steward of his house from Damascus in Syria. It is thought that at one time his family increased to the number of fifteen hundred souls.

"In such a numerous and complicated family, it is manifest that he would meet with much to try the strength of his principles, every day he rose. He could not but meet with instances of opposition and reluctance and positive disobedience. But here were the very incidents which would give celebrity to his determined soul. In such a well regulated household, the necessity of direct and absolute authority was only occasional ; but the occasion for it once occurring, he would certainly be obeyed."

"The Rich Poor Man, and the Poor Rich Man,"

Is the title of a new small book by Miss Sedgwick, and published by the Harpers. It will be perused with pleasure and

profit by children as well as by parents. We recommend that it be read aloud by a mother, one of these long winter evenings, when the whole family are gathered sociably around the cheerful fireside.

The style is simple, and the characters are true to nature. Little Susan May's happy disposition and love for everybody, presents a beautiful model for every little girl to imitate, and we hope that all our youthful readers will begin this new year, and see if they cannot be as good and happy as was Susan May.

And when, in mature years, these amiable qualities shall have ripened into active benevolence, as in the wife of Henry Akin, they will present a lovely example of female excellence, worthy the imitation of every mistress of a family, of mothers especially, who, like her, are found in the common walks of life.

The book abounds with wholesome moral sentiments, of which the following is an example. "If you want to love people, or *almost* love them, just do them a kindness, think how you can set about to make them happier, and the love, or something that will answer the purpose, will be pretty sure to come."

In the November number of the Magazine for 1836, will be found an article, entitled, "Missionary Labor at Home." The plan there suggested for doing good, is so delightfully carried out in practice in the family of Harry Akin, (the poor rich man,) that we are induced to give a few of the details, found in chapter ix., under the head, "A Peep into the Rich Poor Man's House."

"While the vest was passing round," referring to another scene of equal interest, "to be examined and praised by Aunt Lottie, Uncle Phil., and all, for their joys were in common in this little family, Akin entered, and had his share in the general pleasure, but his brow soon clouded. Children are quick readers of faces they love.

"What is the matter, father?" asked Willie. "Is that ugly pain in your breast come again?"

"No, something worse, Willie; a pain in my heart."

"What is the matter?" asked Susan, anxiously. Every eye now turned to Akin.

"It's poor M'Elroy's trouble again. He called me in as I

was passing. There lay his wife on the floor dead drunk. Returning from the grocer's, she slipped down the cellar stairs, and is so black and bruised, and her head so swollen, you would hardly know her. The children were crying, and he wringing his hands, and saying, 'I can bear it no longer.' He, every week of his life, earns more than I do, and this bad woman wastes it. This comes of marrying an ignorant, ill brought-up girl, who had nothing but a pretty face to recommend her. M'Elroy says, his children are going to destruction. She makes them play truant, sends them out begging, puts lies into their mouths, and, last and worse than all, gives them rum to drink."

"Dear me! dear me!" exclaimed Susan, "what can be done for them?"

"He says but one thing—he must turn her adrift; he has forgiven and forgiven, till he is tired of it."

"Ah, there is but one Being that is never tired of forgiving!"

"The poor fellow has been very patient, though; but he says, for his children's sake, he must break up; they are going to ruin. He has engaged places for them all, but little Sam; no one is willing to take him, for the price that M'Elroy can pay."

"Not willing to take Sam, father?" interrupted Mary; "I should think they would be willingest of all to take Sam."

"Why, Mary?"

"Because he wants taking care of most."

"Ah, Mary, that's a rule few go by. It's no joke," continued Akin, to his wife, "for the poor fellow to board out himself and four children, for there's not one of them yet old enough to earn his own living."

"Sam's a bright boy," said Uncle Phil.

"And a poor sickly little fellow, that's been cruelly neglected," said Aunt Lottie.

"It would be a comfort to see if care and management would not cure him," said Susan Akin.

"M'Elroy can pay half a dollar a week, which I think will pay for all the little fellow can consume in his present state," said Akin.

"It is an opportunity," said Susan, seeming to think aloud.

"What did you say, Susan?" asked her husband.

- "Nothing; I was only thinking it was an opportunity."

Her husband smiled.

- \ "Well," she added, "I *am* superstitious about that; the opportunities are given, and it is our business to improve them, and it always makes me feel bad when I have let one slip by; the same never offers twice."

"Speak out plain, wife; what do you mean?"

It was now Susan's turn to smile. "You know what I mean, Harry. It would not be right for us to run into any expense for a neighbor's child, but care and kindness we can give—they cost us nothing. Lottie is the best of doctors, and I think, among us, we could cure up little Sam, and that would be a comfort."

"But," asked her husband, "are you not afraid to bring a child that has been in the hands of that bad woman among our children?"

"No, our children all pull one way; and if they see any thing wrong we shall know, for they are true and open as the day. Poor little Sam has not been sent into the streets like the other children; and if he has caught some of their bad habits, sure they may be cured in one so young. We have no money to give away, husband; but of such as we have we can give, and hope for the Lord's blessing upon the gift."

The whole family, old and young, were of Susan's mind. The little boy was brought into the shelter of their fold, and soon, under the kind and judicious management of Lottie and Susan, his unstrung, weak, dropsical figure, was braced to health and activity; his eye brightened, and his sallow cheek changed to the natural hue of childhood. Good principles and good habits were implanted, and good feelings cherished; and he who must have perished in a miserable childhood, or have dragged on a mischievous or, at best, a worthless existence, held up his head in after life among his fellows, a prosperous, useful, and respected citizen.

Truly did Susan Akin say, "God gives the opportunity;" and well did she improve it.

For the Mother's Magazine.

YOUNG CHILDREN INFLUENCED BY FAMILY PRAYER.

That old and familiar adage, "example is better than precept," was forcibly brought to my mind, a few weeks since, by a seemingly trifling incident, which I witnessed in my nursery. As I was about to enter, to look after my little ones, I observed the youngest, a boy three years of age, over a book which he had taken from a shelf, resembling a family Bible used before morning and evening prayer.

Struck with the unusual solemnity of his manner, I watched, unobserved, his movements.

With great precision, and apparent devotion, he went through the exercise of reading, singing, and then kneeling for prayer, in imitation of his father's daily example. And never was manner, voice, or gesture, more perfectly copied. Trifling as was this circumstance, so deep and solemn was the impression made upon my mind, that to this time I find myself mentally exclaiming, "What manner of persons ought *parents* to be, in all holy conversation and godliness!" Never, till this occurrence, had my mind dwelt upon the momentous fact, though so oft repeated, that the future characters and the eternal destinies of children, are usually, at a very early period, stamped by parental example; and I now felt what an amazing influence must be exerted upon young children by the manner of performing *family prayer*.

If this be true, what filial confidence, what holy obedience to the commands of God, should mark the conduct of parents in all family transactions! that there may be a holy consistency between their conduct and conversation, and their morning and evening devotions. A parent who feels and humbly acknowledges his dependence for daily bread, his own need of divine teaching and divine forgiveness, may hope to see his children, one after another, become "trees of righteousness, the planting of the Lord." Some of our children may need much pruning, much correction; yet God will never disannul his

covenant promise to faithful, praying parents—"I will be a God to thee, and to thy seed after thee."

A. B. D.

Wheeling, Virginia.

For the Mother's Magazine.

THE DYING MOTHER'S REQUEST.

ON returning home from a wedding, on a Thursday evening, not long since, I presented to my wife, as I have ever been accustomed to do, the marriage fee, which she usually devoted to some charitable object. One dollar of what she then received, she requested might be sent to you, with directions that the "Mother's Magazine" be forwarded to Mrs. ———, of Massachusetts.

At this time, my wife was in so declining a state of health, that it was considered probable that this was the last present of the kind I should ever make her, and so it proved. On the following Sabbath morning, "early, while it was yet dark," her happy spirit, set free from the frail body, we doubt not, took its seat among the ransomed of the Lord around the eternal throne. She had longed to be with Christ, and it is a pleasant reflection, that God granted her desire to depart, at twilight, on the same blessed morning in which her Savior rose from the cold prison of the tomb.

My beloved wife took the Mother's Magazine from its commencement, and ever read it with delight. *She felt that she could not do without it.* I have much pleasure, therefore, I assure you, in furnishing you the means, according to her dying request, of sending it to the individual above named, who, by her recent marriage, is placed in circumstances to derive special benefit from its pages.

While I am writing this brief notice, I feel that it would be a privilege to ask the prayers of those mothers who are spared to their precious children, for my two motherless ones, now looking solely to a father for that instruction which is suited to their tender age; and it may excite their sympathy still more deeply,

when they know that three out of five children, as well as their tender and affectionate mother, sleep in the cold grave; but it is hoped their spirits are with the just made perfect. Will they not pray, that those who remain may so live, as to meet those who are gone to the world of glory, and there together, as an "unbroken family," mingle their voices in anthems of praise throughout eternity?

For the Mother's Magazine.

"TRAIN UP A CHILD IN THE WAY HE SHOULD GO."

Solomon.

"FATHER, I mean to tell my mother of you," said a little boy, three times, who was apparently four or five years of age, in a complaining tone of voice, to his father, in my hearing, as I sat in the bar-room of a tavern a few days since. The father, with his back towards the boy, appearing to be uncommonly busy just at that time, at length, with a suppressed laugh, said, "What do you mean to tell your mother of me for?" "Because you threw my handkerchief into the stove," said the little boy. "What?" said the father. "Because you threw my handkerchief into the stove, and I don't like it; I mean to tell my mother of you." Saying this, with much apparent ill-humor, he left the room to tell his mother of "father." After he had gone into the other room to tell his mother, the father made himself very happy, by telling the company, that the little boy had a handsome handkerchief, with which he was wiping every thing, and if it was washed every three hours, it would always be just so dirty; and he had slyly caught it, and had thrown it into the stove, where it was burned. The little boy missed his handkerchief, and on inquiry, the maid told him what had become of it. The story created a laugh from the whole company but myself—I could not laugh—I pitied the father, the mother, and the boy. Instead of chiding the boy, and rebuking him for addressing a parent in so improper a manner, the father, by the course he took, encouraged him in it. The manner of his taking the handkerchief from the boy was wrong, and the

issue was still more wrong. I looked forward a few years :— that *little* boy is become a *great* boy. A pleasant story of the difficulty between him and his father is the beginning ;—domestic trouble, discord, strife, alienation, perhaps (may heaven forbid) separation of husband and wife, is the end. The fire was kindled ; and behold how great a matter a little fire sometimes kindleth ! It only needed the fuel which such children give it, and the flame will burn and burn, still more and more furiously, to entire destruction ! The points of issue are now comparatively small, but as the child increases in age, these increase also ; and the child, who ought to be the means of drawing the hearts of parents together, is not only estranged himself, but by his conduct tends to separate them also. Was not the fact of the boy's going to his mother to tell her of "father," pretty strong evidence that the mother was in the habit of hearing complaints against the father ? If so, can there be domestic happiness in that family, or in any other similar family, especially if instead of one little boy to make divisions, there are three or four grown up boys and girls who pursue the same course ? I think not, but the very reverse. I thought, had I the voice that would reach the ear of every parent on the face of the globe, I would say, Never allow your children to carry complaints from one parent to the other—depend upon it the effect is bad : but train up your children in the way they *should* go, and when they are old, they *will not* depart from it. Teach your children to *honor* their parents, that their days may be long upon the land which the Lord thy God giveth thee. Remember, "The eye that mocketh at his father, and despiseth to obey his mother, the raven of the valley shall pluck it out, and the young eagles shall eat it."

A TRAVELLER.

Massachusetts, Dec. 1, 1836.

ANECDOTES OF SAMUEL KNILL.

ANECDOTES of Samuel Knill of St. Petersburg, communicated in a letter to a young friend, by the Rev. Mr. Knill, in which he says, "Perhaps you may be able to turn them to good account with your young folks."

1. *His regard for truth.*—His parents have never known him to tell a lie; but in many instances has he evinced the utmost solicitude, lest he might unconsciously do it. What I am going to mention, is his love of truth in others.

He had a beautiful flower in a pot, which a friend gave him, and one day when some other children were playing at our house, Samuel perceived that some of the flowers were gone. An inquiry was set on foot, to ascertain who had picked the flowers. At last the question was put to William—William, did you pick the flowers? He answered, Yes, Sammy, I did. Samuel immediately clapped him on the head, kissed him, and said, You are a good little fellow, Willy, because you told the truth; I forgive you.

2. *The Lord's Supper.*—One Sunday, on returning from chapel, our servant said to him, Samuel, you are late to-day; what is the matter? Oh, said Samuel, it is sacrament day. And have you had the sacrament? No; I very much wished it, but papa would not give it to me. Why? Papa says he cannot give it to anybody but those who love the Lord Jesus Christ; and I am sure I love Christ, and I told papa so, yet he did not give it to me.

3. These things occurred before he was seven years old. But on his birthday, August 12, he had some children to tea with him, and after singing a hymn, Samuel said he would preach to them. This is frequently their exercise. His text was, "And Ethiopia shall soon stretch out her hands unto God." And he quickly came to the application, and said, Willy, have you stretched out your hands unto God? Jane, have you? Susan, have you? &c. &c. going through all the names of his little party.

4. One morning very early Samuel awoke, and said to us, I wish I could come into your bed, I am afraid. What are you afraid of? I have been dreaming of a bear. We said something to him to quiet his fears, and he soon fell asleep. When he arose, he referred again to his dream. Mamma, said he, I dreamed about a bear, and I was afraid at first; but then I thought of God, that he was near to us, and I prayed to him. What did you say to God? I said, Lord, take care of me, and then I was not afraid, but fell asleep again.

THE MOTHER'S MAGAZINE.

VOL. V.

FEBRUARY, 1837.

NO. II.

For the Mother's Magazine.

UNITED PRAYER.

I HAVE been particularly struck with the infidelity which prevails, even among Christians, in regard to *United Prayer*. That God is the hearer and answerer of prayer, they do not pretend to doubt; but that the joint supplications of his children avail more with the Almighty than the lone private petition, is what they are very loath to grant. How many, when urged to attend a meeting for prayer, give, and support by argument, this reply: "I can pray in my closet, and I believe God will hear and answer me as readily there, as in a crowded throng." Some, too, assert, that prayer for our children is a thing of altogether a private nature. They can attend a prayer-meeting for the conversion of the world, but when the salvation of their children is primarily concerned, they desire to be excused. Now, if united prayer avail for one object known to be holy and acceptable to God, will it not be equally prevalent in another of the same nature? God does, in his word, give special encouragement to the joint prayers of the faithful. (Matt. xviii. 19, 20.) Like the Shechinah of old, he vouchsafes to them his gracious presence; he says not, I will be, but, "I *am* in the midst of them;" and though there be but two or three, even the smallest number, yet if Christ be there, all power and glory is there, and hundreds or thousands would not add to the majesty of the assembly. When, in the time of Solomon, "the trumpeters and singers were as *one*, to make *one* sound in praising and thanking the Lord, then the house was so filled with the glory of the Lord, that the priests could not stand to minister, by

region of the cloud." When Peter and John returned to their own company, and reported all that had been done to them, they prayed; "and the place was shaken where they were assembled together, and they were all filled with the Holy Ghost." As Paul and Silas, with faith in united supplication, employed the long hours of midnight in prayer and praise to God, there was a great earthquake, and God displayed his mighty and efficient arm in answer to their prayers. At the house of pious Mary were many gathered together praying; they supplicated for the imprisoned friend and disciple; when lo! he stands before their unbelieving eyes, even before they had anticipated the fulfillment of their request. How many can bear witness to the faithfulness of God, when he said, "Before they call, I will answer; while they are yet speaking, I will hear." When God intends a special answer to prayer, he calls for a solemn assembly, (Joel ii. 15,) and even commands us to "gather the children, and those that suck the breasts." God has appointed that prayer must accompany all our efforts for the conversion of sinners: "Pray one for another, that ye may be healed." St. John says: "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us." Now, if Christians believed more firmly, that in *meeting together*, and praying for the conversion of sinners, they were asking according to his will, would they not possess more of the confidence of the beloved disciple, that he heareth them? Would not our Sabbath school concerts, our maternal associations, be far more numerous, more punctually attended?

God has shown, and is showing every day by his *providence*, that united prayer avails with him. I will give but one instance. A young and lovely sister returned from school to the bosom of a large and affectionate family. Health and smiles were on her cheek, and joy sparkled in her eye. She was formed to draw to attract affection. But her heart was not right with God. A revival of religion commenced in the city where she resided, but it touched not her. She stunted, and neglected, and refused. A pious brother and sister, anxious for her salvation, united at a certain hour, each day, in beseeching God to make her alive in his redeemed. Two days had not

elapsed, before she manifested solicitude for her soul ; her pride gave way : she commenced attending the meetings, unaware of the lever which was moving her unwilling feet, and ere a week had passed over, she was rejoicing in the Savior. She came forth as a lamp trimmed and burning. She was decided—she was active for Christ. The writer heard her voice ascend in anxious entreaty for her unconverted companions, and she often followed and urged them to come to the Savior. Her bright course was short. In little more than a year, she ascended to the world of spirits, there to join, in songs of praise, all those who ascribe their redemption, through the mercy of Christ, to the prevailing power of *united* prayer. Sisters, brothers, can you not do likewise ?

For the Mother's Magazine.

LETTERS ON INDIA.—BY A LADY.

[It is a well attested fact, that no person can be very deeply interested in behalf of individuals, or of any people, without an intimate knowledge of their situation, character, and necessities. In view of this fact, we are gratified with the prospect of receiving, for the Magazine, a series of letters respecting India, addressed by the writer to her niece, the first of which we now present to our readers. By this means we hope to arrest the attention, and excite the interest of mothers, in regard to the condition of females in that portion of the heathen world. In connexion with these letters, our readers, who can obtain the book, may, with great advantage, consult the "Memoirs of the life, writings, and character of the converted brahman Babajee," by the Rev. Hollis Reed, missionary at Bombay. While perusing this work, we hope that both fathers and mothers will assist their children in examining the different places referred to, which are so well defined upon maps and charts. For no matter how graphic may be the general description of a place, if the eye does not rest upon individual objects, impressions on the youthful

mind must be evanescent. It is believed that one faithful experiment of this sort would lead to the most happy results.]

LETTER I.

MY DEAR NIECE,

You have so frequently made inquiries of me respecting that interesting country where, in the providence of God, I have spent a portion of my life, that I am induced to address you a short series of letters, and this you may regard as the first. In writing you, I do not design, nor will you expect me, to confine myself to objects and scenes which have never been described before. I shall suppose that very many things have been said about India, which you have read; and therefore I shall describe what I have seen and heard in that country, which I think will interest you, without reference to what has been said or written before.

India proper is the whole of that extensive territory included between the river Ganges and the Indus, and reaching from Cape Comorin to the Himmaleh mountains. It includes about thirty degrees of latitude, and of course presents a great variety of climate. The southern part is very warm, while the northern mountains, some of which are the highest in the world, are covered with perpetual snow. In the northern angle of India, and among the above-mentioned mountains, is the lovely valley of Cashmere, surrounded by beautiful hills, intersected by cooling streams, and adorned by such a rich profusion of flowers and fruits, and luxuriant vegetation, as to give it some claim to be called the garden of the world. We can scarcely wonder that this charming spot has been selected by some of our expositors as the location of the garden of Eden. Here are wrought those beautiful fabrics, the Cashmere shawls; and here, too, is woman renowned for her beauty.

India is an old country. When America was unknown to the civilized world—when this country was one boundless wilderness, its dark unbroken forests penetrated only by the red man, and the lawless tenants of the wood—when England was in her infancy, and western Europe but just emerging from

a long night of barbarism,—India was an extensive, powerful, rich, and magnificent kingdom. Gorgeous palaces, splendid mosques, marble tombs and mausoleums, gardens, fountains, and aqueducts, displaying the works of nature and art, then adorned the imperial cities of India. The Great Mogul, who at this time swayed the sceptre over this vast country, sat on the far-famed peacock throne, which was formed of solid gold, embossed with various figures, and studded with precious stones. Seven years was spent in its preparation, and the expense of the jewels only, amounted to £1,250,000 sterling. It was called the peacock throne, from its having the figures of two peacocks standing behind it, with their tails spread, which were studded with jewels of various colours to represent life. The grandeur of the imperial court was such as the pride and ambition of the house of Timour, with the vast wealth of India at his disposal, would lead us to expect. Gold was as silver, and silver as brass; and precious stones, as diamonds, rubies, pearls, and emeralds, were as profuse in the royal mansions, and among the nobles of the empire, as if they had been the common pebbles of the rivulet. Such was India when the white man began to traverse the dark wilds of America, and to build his thatched hut beside the Indian's wigwam.

But let us look down the vista of years, and see what India was at a far more distant period.

When invaded by Alexander the Great, more than three centuries before Christ, India was an old country. Her institutions were consolidated, her manners, habits, and customs fixed, her religious superstitions and rites settled on a basis that has scarcely suffered any material change since. Little, however, was known of India, from this time till its conquest by the Mohammedans in the year of the Christian era one thousand. The Hindoos were then found to be, in respect to character, habits, customs, and religion, almost precisely what they had been described to be by the private secretary of Alexander, thirteen hundred years before.

Improvements in the art of navigation, and the consequent discoveries of the fifteenth century, opened this fairy land to the eyes of western Europe. Previous to the discovery of the pas-

sage around the Cape of Good Hope by De Gama, in 1492, an overland trade had been carried on with India, to no inconsiderable extent, by different western nations. The Egyptians, Greeks, Romans, and Venetians, largely participated in it. Now the great barrier was removed—the east and the west was brought near. The ocean became the highway of nations, and India became the prey of the west. From this period, the European nations have been replenished from the east. And could we compute the immense riches which have been conveyed in one almost uninterrupted stream from that country for the last three centuries, we could not avoid accommodating to the case of the Hindoos, the prophet's description of eastern nations. "Their land was full of silver and gold, there seemed no end of their treasures; their land was full of horses, and there seemed no end of the chariots. Their land was also full of idols; they worshipped the work of their own hands, that which their own fingers had made."

England has shared largely in the spoil. She has at length supplanted all her competitors, and now sways her uncontrolled sceptre over the wide dominions of Hindoostan. The idolatrous Hindoos, the haughty and bigoted Moosulman, are alike compelled to yield a ready obedience to a power which they affect to despise. Costly and magnificent temples, tombs, mosques, excavations, palaces, fortifications, some in ruins and others in good state of preservation, all show what India has been. And a foreign government, European camps and costumes, with an impoverished people, show what she now is. Yours, &c.

For the Mother's Magazine.

OBEDIENCE BETTER THAN SACRIFICE.

Mrs. W.

ITHACA, 31st Dec. 1836.

AMONG the great variety of interesting subjects brought before the minds of Christian mothers at the present day, I find none of so much importance as that suggested by the often-repeated inquiry. "Why are not the prayers of parents answered for the early conversion of their children?" That Christian parents have had their *attention* more or less turned to this sub-

ject, and that every parent *feels* in regard to it, cannot be denied. That multitudes belonging to maternal associations, and we hope others, are in the constant habit of *asking* for this blessing, is also certain. Indeed, so true is this fact, that we have heard it asserted, that long-continued, persevering prayer seems to engage the honor of God on our side; that his glory even, would be sullied, and he would suffer his enemies, and the enemies of his people to exult, should he turn away from the voice of their supplication. Yet the prayer remains unanswered. The subjects of prayer are heedless of all but the interests of time. Some of them have once been, and perhaps are still, impenitent members of the church of God, averting their faces from his holy ordinances, and saying, by an open practice before the sun, that there is no reality in religion, and afflicting their friends and brethren by their careless lives. Some others of these subjects of so much prayer have never been known to have been moved very powerfully by any considerations of conscience; the word, or Spirit of God, and all affectionate parental entreaties are unheeded. Some are alternately affected by hopes and fears, terrors and alarms, but give to their anxious parents no proof of decided piety, or the firmness of good moral principle. The day of social prayer arrives, and these pious mothers again assemble, and in agonized feeling of the danger and wretchedness of a state of impenitency, carry the case before a throne of grace and a hearer of prayer. And this is the history of months, it may be of years. Shall it be said that God is not a faithful, covenant-keeping, sin-forgiving God? Shall the heaven-daring assertion be hazarded that he is *trying* his people's faithfulness in this way? That when the word of him who cannot lie has been repeatedly uttered, that "*whatsoever*" they ask they shall receive, still, the sincere, humble, heart-broken, penitent mother, is *rejected*. No. The distressing cause must be sought elsewhere. And, my dear Mrs. W., permit me to suggest a thought on this subject. After years of critical observation, I am convinced, whatever *other* causes may be subsidiary, that the evil lies just where it lay in the case of an otherwise interesting Christian of Bible days. Who will not immediately recur in his recollection to one, the sins of whose

house, or children, God himself declared, should not be purged with *sacrifice* and *offering* for ever ! Do not understand me to say that in our view, all parents have passed this dreadful boundary of the divine patience, who have neglected suitably to interpose the authority with which God has invested them, to restrain their children from sin ; but I do think that in exact proportion as Christian parents—I mean mothers too—substitute *advice*, persuasion, or feeble disapprobation, in the place of *authority*, where *sin* of any kind is the subject, heaven is justly provoked, the Spirit justly grieved, and God's own most holy law dishonored. How, then, can the *prayers* of such parents be wisely answered ? Is it right for us to go to God and ask *him* to do for us what he commands *us* to do, and what he holds *us* inexcusable for not doing ? Perhaps the son of one of these pious mothers, (pious they truly are,) is accustomed to take a walk on the Sabbath in the streets of the village, or in some more retired and less obtrusive manner—God has commanded him to rest. He has enjoined on the parent to guard his *gates* on that holy day, that son, nor daughter, nor servant, nor stranger, pollute his Sabbath by profaning it to business or pleasure. Shall the mother, instead of interdicting this sinful habit, go to her closet and ask her heavenly Father to make her son respect and observe his commands ? To the closet it is her privilege to go, but let her do her *duty* to her child *first*, and then her *prayer* will be *immediately*, not *remotely* answered. If time permitted, facts confirming this position might be multiplied almost indefinitely, and some really inquiring, anxious minds might be relieved from the painful apprehension, that they have never yet been able to offer the *prayer of faith* in behalf of their children, and that *therefore* they are not converted. If what I have suggested serve to enlist some abler pen, and guide those who are *willing* to do their duty, when it shall become known to them, my highest desires will have been answered. The time which remains to mothers who have children of years and understanding, is emphatically *short*. To correct, as soon as may be practicable, the mistakes of youth and inexperience, is surely important : and that the Magazine may be instrumental in this effect, is the wish of

Yours truly, J. L. P.



For the Mother's Magazine.

REPORT OF THE MATERNAL ASSOCIATION, CONNECTED WITH
THE CALVINISTIC CHURCH IN WORCESTER, (MASS.)

THIS association was organized in the year 1829, at which time it consisted of ten mothers and thirty children. It now numbers forty-five mothers and one hundred and thirty children. The efforts of its members to aid, by contribution, in the benevolent operations of the day, have been directed to various objects, though confined the last and preceding years to the promotion of infant school education in the west.

A review of the past shows, that the afflictive dispensations of Providence towards us, as a body, have been dealt with a sparing hand. Only one of our number, during the lapse of six years, has been called to lie down in death; and she, reposing with childlike confidence on the promise of God, was enabled to commit her children to his guidance, and acquiesce willingly, nay, joyfully, in her summons to his immediate presence.

So much ingratitude, so much unfaithfulness, so much neglect of the best means of promoting the permanent interests of those for whose welfare we associated, is disclosed in the retrospect, that we wonder we speak not of numerous judgments, as well as "sing of mercy." The voice of God has indeed been heard in solemn tones, as ten of our children have been summoned from our watch and care to the world of spirits. These were of various ages, from the infant who scarcely tasted life's sad cup, and then, as if in loathing of its bitterness, "turned its head and died," to the child whose unfolding intellect gave promise of the perfect flower. But while its parents watched with eager interest its development, forgetting perhaps the Giver in the gift, an unseen hand laid low the cherished one. Shall we mourn that they were thus early sheltered from the howling storms of earth? thus early secured from the withering blight of sin?

One sweet child had marked a course of daily reading in the Scriptures, which, with the termination of the year, would complete the sacred volume. Before its close he died, and pleasing

evidence was furnished, that he was called to partake of the unsealed fountain of heavenly truth in the Savior's "presence, where there is joy; at his right hand, where there are pleasures for evermore."

Others were just emerging from childhood, before whom youth's gay scenes floated in attractive but unreal vision, while in brilliant perspective were their coming years. Infinite wisdom ordained a different lot, and called them to walk through the dark valley. From the tombs of these departed ones comes a monitory voice, and may the lesson we gather be written as with a "sunbeam" on our hearts, and influence our future efforts for those remaining to us. "Work while the day lasts, for the night cometh," and "there is no wisdom, nor device, nor knowledge, in the grave."

We would bless God that he has given us reason to rejoice in the hope of the salvation of any of these deceased children. It is a solemn reflection, that our prayers for them can be heard no more, and our exertions in their behalf have ceased for ever.

Many and weighty are the responsibilities in which mere existence involves us; but its various connexions and dependencies greatly increase their weight, and multiply their number. God has placed in our hands means for operating on the human mind in its most susceptible stage, with power to make impressions which the finger of time can never efface. Each of those intrusted to our care, possesses an immortal soul, of more value than the congregated wealth of the world. When we reflect, that both by precept and example we are fitting that soul for an abode whose glories transcend mortal conception, to represent which all that is lovely in the visible creation has been employed, or for an abode where estrangement from purity and holiness and the "blackness of darkness" will for ever prevail, our work assumes an importance far exceeding the limits of human calculation. Such a view, however imperfect, cannot but thrill the heart of the Christian mother, while she exclaims, "Who is sufficient for these things? Lord, help."

It is not physical education alone, though in itself important as affecting in no small degree both mind and morals, which



brings with it such momentous consequences ; not the rearing of a fabric subject to decay, nor the adorning of beauty, which must soon " say to corruption, thou art my father, and to the worm, thou art my mother and my sister." Nor the education of mind alone. The vast power which a highly cultivated intellect confers on the individual, is deeply to be feared, when unsanctified in its source, and unholy in all its influences. The fostering of budding genius, the drawing forth from their hidden recesses rich mental treasures, that the one may blossom, and the other sparkle awhile, when no incense of the heart is taught to rise to God, is like placing the sharpened and polished sword in the arm nerved for destruction, that it may deal death around it.

In the language of another, it is ours to "*seize on the first flexible links of mind, and attach them to virtue and to God, and thus secure the whole chain through all its golden involutions*"—a task which even an angel might desire. But ah, pure and sinless, he could know nothing of a mother's trials. She has to guard against weakness and conflict with temptation in her own heart, and to check the upspringing of the latent germs of vice which lie within the breast of the sweetest infant that ever greeted a parent's eye. Never, never may we for a moment forget, that the power of renovation rests not with us. We may bend the sapling, and give to it a direction which it shall never be able to overcome, but we cannot ensure blossoms and fruit. So we may train the child to habits which shall never wholly lose their influence, but which must owe their life-giving energy to the grace of God, or they will not yield the genuine fruits of the Spirit. And He has given assurance, that renewing and sanctifying influence shall accompany the labors of those who seek them in the way appointed. The record of the past is on high, and will never be disclosed, in all its minute details, until that day "for which all other days were made." We cannot arrest the train of effects which a single impulse may have caused ; but it is abroad, and will tell on the destinies of unborn generations. Are we prepared to meet our past influence, in all its bearings on our children, and through them to remote posterity ?

———, *Recording Sec'y.*

For the Mother's Magazine.

THE CHRISTIAN MOTHER.

BY MRS. PHILLIPS, CAPE TOWN, SOUTH AFRICA.

THE proper education of the young, is a subject which has engaged the attention of the loftiest minds. Locke, the profound philosopher, deemed it not unworthy of his pen, and he has explained and illustrated it, as well as enforced its necessity, in a treatise, which has formed the basis of many succeeding books since his day. Nor has the subject been left to philosophers alone. Moralists, Christian divines, and even poets, have followed in his track, and, by a variety of methods, endeavored to win men to the consideration of its importance. But it has been reserved to the present day to bring before the public, in a multitude of cheap publications, level to the capacity of the lowest classes, a subject so highly interesting to the well-being of the community in general. We cannot but consider it as an encouraging sign of the times, that it has found its way into tracts and penny publications; and so soon as it shall be felt to be of such paramount importance, as to be studied in the cottage as well as in the mansion, may we hope for a new state of things in the world. But it may be asked, In what does education consist? Is it in teaching the classics or mathematics, or a knowledge of the arts and sciences; or has a parent fully accomplished his duty, when, feeling his own incompetency for the task, he has sought out the best school within his reach, and placed a child under its roof, and liberally remunerated the teacher for training his child in knowledge and virtue? Certainly not; though even this is much beyond what many parents consider to be their duty. Education includes in it a long-continued training of a child; and a regular and steady course of exertions on the part of a parent to form those habits and feelings, which will most conduce to his well-being, in a temporal and spiritual point of view.

Children should not only be instructed in learning, in the common acceptation of the term, and such arts as will fit them

for their respective stations in society, but as soon as practicable, in the knowledge of the character of God, as revealed in the Scriptures—in their accountableness to him—in their state in his sight,—and should be early led to the Savior, as able and willing to save them from the dangers to which they are exposed.

Children should also be trained in the habits of truth, justice, and kindness to their fellow creatures—of controlling their own tempers and desires, and making them subservient to the will of others—in habits of industry, economy, and civility. The Savior's practical exposition of the second table of the law should be early enforced upon them—"Whatsoever ye would that men should do unto you, do ye also unto them." In order that education may become effectual, it must begin early. Very young children learn, in general, much faster than their parents are aware. It should be remembered that this is the time for making impressions, and these impressions are generally found to influence the character and life, and remain strong and vivid, even after most others are obliterated. This knowledge must be communicated gradually, but continually; like the word of the Lord to his people Israel, it must be "line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little." The parent must possess unwearied patience, and a never-tiring interest in the welfare of the child; but particularly must he learn to discipline himself, and to subdue his own selfish feelings and desires, his love of ease and self-indulgence, if he will either instruct or discipline his child. And here it may be remarked that the proper training of children not only includes instructing them in those things that are necessary for their conduct in this life, and the knowledge of a future, but also in carrying forward that system of discipline which is absolutely necessary to curb the natural propensities of the human heart, and fit the mind for that subjection to the Gospel of Christ without which it cannot be a partaker of eternal blessings. Few parents are aware how much they prevent the Gospel having its full influence on the hearts of their children, by not forming in them habits of obedience. It has been well remarked, that "Insubordination is the very essence

of irreligion.' Men are not willing to submit to God. The mother, therefore, who habitually tolerates, and thus encourages disobedience in any of its forms, and yet hopes for success in her religious instructions, is putting down with one hand what she is attempting to build up with the other!

Perhaps some of your correspondents will give us a series of papers upon the best methods of training children, so as to make them useful members of society, and fit them for a state of eternal blessedness. This series should include training their bodies so as to become healthy instruments for the mind to work with, and their minds so as to bring their various faculties into active exercise. It should include their moral and religious training, as well as the discipline necessary to rectify and subdue their wayward propensities: and above all, it should include the discipline necessary for parents to use over themselves, if they would successfully train their children in the way they should go. This appears to me the most important and difficult part of the business. For a parent so to act, at all times, as never to allow his child to feel that his example contradicts his precept, is a high attainment of excellence, and ought to be continually aimed at, by those who are anxious to discharge their duty to their children. Many admirable and simple works on this subject might be brought before the notice of parents situated in remote parts of the Colony, who, but for such a medium as this, would never have the opportunity of hearing of them, and they may be led to reflect on their responsibility, and devise means for educating their children on a more rational and religious system. I think we are very apt to forget, that many truly respectable persons in this Colony have not the opportunities of attaining, though anxious to possess, that instruction on these subjects, which may appear to us as old and common place: and I have no doubt but that even parents who are acquainted with all that can be written, will feel the advantage of having their minds refreshed, from time to time, with what is so important to their own happiness, and that of their children.

For the Mother's Magazine.

MEANS OF QUICKENING THE INTELLECT.

NOTHING is matter of greater interest to an affectionate mother, than to see her son rising in intellectual vigor. But to keep the mind in a vigorous state, requires as much care as the preservation of bodily health. Like the body, it is fatigued by over exertion, and enfeebled by indolence ; and also, like it, requires variety of employment and relaxation, to bring all its powers into vigorous exercise. For the body, food, recreation, rest, exercise, and sleep, are necessary ; and to all who will reflect, it must be obvious, that the mind requires as many changes, and deserves even more attention. The utmost care cannot preserve the former from decay and death ; but the latter is immortal, and if properly disciplined and enlarged, it will be susceptible of a much greater amount of happiness, both in the present and future life. In order, therefore, to quicken the intellect, and keep it in vigorous action, it is important to regard means like the following.

First, let the general health be promoted and preserved by a temperate use of plain diet. Disease always affects the mind, and disables and indisposes it for exertion ; and luxurious living, even before it engenders disease, produces similar effects. The truth of this is demonstrated by the striking difference that usually appears between healthy and unhealthy children ; between those who fare sumptuously, and those who live plainly. The former are very often peevish, inactive, and stupid ; while the latter are playful, spirited, and quick of apprehension.

The intellect is also quickened by witnessing displays of talent, knowledge, or wit. Students should be aware of this. They may frequently with advantage lay aside the book or pen, in order to listen to eloquence as it falls from the lips ; to read "words that breathe and thoughts that burn ;" or even to engage in familiar conversation, and indulge the playful laugh. By such expedients, the dull and the weary may be reanimated, and enabled to make far more successful efforts.

Pecuniary difficulties and trying circumstances are likewise frequently the means of quickening the intellect. The pages of history and biography furnish many illustrations of this fact, and clearly prove that the most easy circumstances are not necessary to ensure improvement. Heroes, statesmen, and philanthropists, have by such excitements, in many instances, been raised from obscurity to eminence. Their deeds are fresh in the memory of succeeding generations, their brows crowned with fame's choicest laurels, and their names encircled with enduring glory. It is not wise, therefore, to place the young above the necessity of personal effort and contrivance.

To contemplate the wants and sufferings of others, has also a tendency to quicken the intellect. 'Take a general survey of the world, and see the vast numbers that are bowed down with sorrow, without a friend to sympathize and soothe; others oppressed with care and threatened with want, without a benefactor to relieve and supply; and still greater multitudes degraded and enslaved by ignorance, idolatry, and vice, without a solitary being to pity, instruct, Christianize, and elevate them. Such views cannot fail to touch the heart, kindle feelings of benevolence, and inspire with resolution to be energetic and active.

A due consideration of the command, "to do with our might whatsoever our hands find to do," serves most effectually to quicken the intellect. All who regard the commands of heaven, must feel that they have no right to indulge in indolence, and remain in stupidity.

Nothing less is required of us, than the consecration of every faculty to the service of our Creator and Supreme Benefactor, and it should be regarded as the highest privilege and pleasure to be permitted to co-operate with Him in works of love and mercy. "Life is but a vapour, soon it vanishes away," and those who best improve its fleeting moments will, amid the innumerable company of the Redeemed, forever shine the brightest, and raise the loudest and most triumphant songs of praise.

These considerations certainly deserve the special attention of mothers, and of all who are concerned in giving direction to youthful minds.

M. A. M.

For the Mother's Magazine.

REPORT OF THE MATERNAL ASSOCIATION, MIDDLETOWN,
CONNECTICUT.

MY DEAR MRS. W.,

AT the special request of the members of our Maternal Association, I send you a copy of our report, to be inserted in the Mother's Magazine; humbly hoping that the success which has attended our efforts, may strengthen the faith of the desponding, and awaken the attention of those who have been slumbering on the lap of indifference.

Report of the Maternal Association attached to the Rev. Mr. Crane's Church, Middletown, (Con.) Sept. 28, 1836.

IN taking my pen to sketch a report of our operations the past year, I feel we have many mercies to record, and must acknowledge with humble gratitude, that God has been our refuge and strength, and has strikingly manifested his readiness to succeed the efforts of those who believingly put their trust in him; for the recurrence of this season forcibly recalls the hour, when four of this number convened within these walls, and with hearts impressed with the importance of the object, banded themselves together, determined to co-operate with their sister associations in this interesting enterprise; and with their motto, "faint, yet persevering," they have been sustained and strengthened, till they now number between twenty and thirty mothers, and eighty and ninety children, and a spirit of interest has been awakened, which we hope will not only be productive of our own growth in grace, but pave the way for the admission of our children into the fold of Christ. And while it becomes us to thank God, and take courage, we cannot but feel deep self-abasement in view of our unfaithfulness as mothers, and wonder we have felt so little solicitude about these objects of our endeared affections, and have made such feeble efforts to provide for them a shelter against the impending storm. Were we half awake to their

did we realize, in any measure, their liability to be burning lake, we should arouse from our slumbers, recurrence of these seasons, where united supplicated with maternal solicitude, with deep and solemn for if any cry would touch the heart of the compassionate, it would be the fervent pleadings of a group of importuning in behalf of those precious immortals, who traced in the bond of the covenant, and who so excited a and compassion, that, when on earth, he encircled them arms, and blessed them.

And here it becomes us to pause, and consider our destined mercies, for I doubt whether any association can record a signal blessings. Not a funeral knell has summoned us to angle our sympathies with a bereaved mother, or to drop the ar of sorrow over a group of orphans; not a parental tie has been broken, not a link in this chain of interest severed; we are all this day among the living, to praise and adore the hand that has so mercifully sustained us in being, and spread around our pathway such a profusion of blessings; while the voice of providence has spoken with startling solemnity, both to mothers and children, "Whatsoever thy hand findeth to do, do it with thy might;" "for in such an hour as ye think not, the Son of man cometh."

And we would not forget the displays of God's goodness, in bringing some, as we humbly hope and trust, out of nature's darkness into his marvelous light. Twelve of our number have been enrolled among the followers of the Lamb, and we trust their names are recorded in the book of life. Surely it becomes us to call upon our souls, and all that is within us, to bless his holy name. And ought not our hearts to be filled with lively gratitude, that this door is open for our mutual co-operation and encouragement, and through this door of communication we hear mouthily reiterated, "Come thou, with all thy house, into the ark." And while we, as a band of Christian mothers, avail ourselves of the rich privilege, may we come burdened with a sense of our accountability, and weighed down with the importance of our precious trust, feeling that what we do for these undying souls must be done quickly. We enter upon the duties

and engagements of another year, not knowing what a day may bring forth ; nor would we withdraw the veil that hides futurity from our view, but we would feel that it becomes us to place ourselves in a waiting posture, having our lamps trimmed and burning, and laboring for souls, as those who expect very soon to give an account, strengthened and encouraged by the precious assurance, that in due season we shall reap, if we faint not.

E. M. ROBERTS, *Sec'y.*

THE RICH MAN'S CHARITIES.

"Many a house is full, where the mind is unfurnished and the heart is empty ; and no hovel of mere penury ought ever to be so sad as that house."—Dewey.

It was near ten o'clock when Henry Aikin, in pursuance of his benevolent designs for Paulina, rung at Morris Finley's door, and told the servant, in reply to his saying Mr. Finley was dressing for a party, that he had pressing business, and must speak with him. The servant left Aikin in the entry, and, entering the drawing-room, pushed the door to after him, but not so close as to prevent Aikin hearing the following dialogue :

"There's somebody, ma'am, in the entry, wants to speak with Mr. Finley."

"Why did you not tell him he was not at home?"

"Because he is, ma'am."

"Pshaw, Tom, you know he is going out immediately, and it's all the same thing. Do you know who it is?"

"No, ma'am."

"Is it a gentleman?"

"He speaks like one, ma'am."

"You certainly know, Tom—is he a gentleman, or only a man?"

"He is dressed like a man, ma'am."

"Tom, you must get over tormenting me this way ; I've told you a hundred times the distinction."

Tom smiled. He evidently had in his mind something like the old distinction of the poet, though he could not, or dared not, express it—

"Worth makes the man—the want of it, the fellow."

"Well, well," added Mrs. Finley, "show him in, and tell Mr. Finley."

Alvin entered with that air of bleeding modesty and independence that characterized him; certainly with no look of inferiority, for he felt none; and as Mrs. Finley's eye fell on his fine countenance, bare-headed, and she was in the dilemma for a moment of not knowing whether to mass him with the *sumbseys* or *nothings*; but her gaze descended to the plain and coarse garments of our friend in time to change a half-moment courtesy to a sustaining feeling of inferiority. "Sit down," she said, waving her hand to the nearest chair.

Alvin took the offered seat, and viewed, with what patience he could, the frothing of the master of the splendid mansion, observing what was before him with a feeling, not of envy or outwornness, but with deep joy and thankfulness for the virtue and true happiness of his humble home. Miss Sabina Jane Finley, now a young lady of twelve years, after surveying Alvin from top to toe, said to her mother, in a suppressed but audible voice, "Gentleman."

Mrs. Finley seemed to have what she, no doubt, thought a truly graceful consciousness of "the *man's*" presence. She was very richly dressed for a ball, but as is a common case with poor human nature, she was transferring the fault of her faded and nose-stricken face to her milliner. "I declare, Sabina Jane," she said, surveying herself in the mirror, "I never will get another cup of Thompson—these flowers are as blue as the heavens."

"You selected them yourself, mamma."

"To be sure I did; but how could I tell how they would look in the evening?"

"Why don't you wear your new French cap, mamma?"

"Don't be a fool, child—have not I worn that twice already? Pull down that blonde over my shoulder—how it boops! This is the second time Smetz has served me this way. This gown sets like fury. I never go out but I have some trial that spoils all my pleasure. Don't let me see you prink so, miss," turning to her daughter, and pulling from her head a dress cap that she was trying on and arranging with all the airs and graces of a

fine lady ; " I have told you a thousand times, Sabina Jane," she continued, " not to be fond of dress !—Well, Tom, what is wanted now ?"

" That French gentleman, ma'am, what teached Miss Sabina Jane, is to call early for his money ; and if you'd please to give it to me to-night—"

" I can't attend to it to-night—tell him to call again."

" He has called again and again, ma'am ; and he says his wife is sick—and he looks so distressed-like."

" I have not the money by me to-night, Tom."

" Shall I ask Mr. Finley for it, ma'am ?"

" No, Tom."

The image of the unhappy foreigner haunted Tom's imagination ; and, after lingering for a moment with the door in his hand, he said—" Maybe ma'am don't remember Mr. Finley gave out the money for Mr. Felix."

Mrs. Finley did remember well that she had received the money, and had spent it that very afternoon for a most tempting piece of French embroidery—" a love of a pocket handkerchief," that cost only thirty dollars !—the price of poor Monsieur Felix's labour for two quarters, with an indolent and neglected child. " Shut the door, Tom," she said ; " I can't be bothered about this money now ; tell Mr. Felix to call after breakfast." Tom despaired and withdrew. " How impertinent Tom is getting," added Mrs. Finley ; " but this is the way of all the servants in this country."

The housemaid now entered, and announced that Miss Rosa (a three-year old girl) had been throwing up the custard, and pie, and raisins, and so on, that she ate at dinner.

" Dear me ! poor thing !" exclaimed the mother, " what a weak stomach she has ! Does Nancy want me to come up and see her ?"

" Nancy is out, ma'am."

" Out yet ? I don't know how she could think of going out at all, when she told me at tea-time that Rosa was feverish. I thought there was *one* faithful servant in the world, but now I give up." Mrs. Finley went to look after her child, while Aikin was making his own mental comments on the reasonableness of

a parent, who expected more fidelity from a hireling for paltry wages, than she practised herself, with all the stimulants of the responsibilities and happiness of a mother. Fortunately, for he had become very impatient, he was not left long to ponder on this inconsistency. Finley came in, dressed and perfumed for the party. "Ah, Harry Aikin," he said, after a momentary surprise, "is it you—how are you?"

"Well, thank you, Morris."

"What impudence," thought Miss Sabina Jane, "for that man to call my papa Morris!"

"I have some *private* business with you," added Aikin, glancing at the young lady.

"Sabina Jane," said Finley, "tell your mamma the carriage is waiting—these fellows charge so abominably for waiting." This last remark was evidently a hint to Aikin to be brief.

But Aikin wanted no such spur. He communicated concisely Paulina's condition and wants; and, knowing that Finley's conscience was of the sluggish order, he tried to rouse it by recalling vividly to his remembrance the past—the days of Paulina's innocence and beauty, and Finley's devotion to her. But Finley slurred it over like a long-forgotten dream, that would not afford the slightest basis for a claim upon his charity.

"She is in a shocking condition, to be sure, Aikin," he said; "but, then, I make it an invariable rule never to give but to those that I know to be worthy."

"There is much to be done for our fellow-creatures, Finley, besides giving gifts to the worthy."

"Oh, I know that; and I subscribe liberally to several of our institutions."

"But will you do nothing towards encouraging this poor, homeless, friendless creature, to repentance and reformation?"

"Pshaw! Aikin, they never reform."

"If that is true, a part of the sin must lie at our doors, who afford them no helps. But there is no time to discuss this: Paulina, I fear, will not be able to prove her sincerity. She has, it seems to me, but little while to live; if I can save her from the police, I shall try hard to keep her where she is, that her little

remnant of life may be spent with her old friends, who will care for her body and soul."

"Oh, well, if you really think she is going to make a die of it, I am willing to give you something for her."

Finley took out his pocket book, and after, as Aikin could not but suspect, looking for a smaller sum, he gave him a five-dollar note, with the air of one who is conferring an astounding obligation. Aikin expressed neither surprise nor gratitude; but, quietly putting up the note, he said, "You know, Finley, money is not the most important thing I had to ask. I want you to go to the police-office with me. You are a great merchant, and your name is well known in the city; I am nobody, and it may be necessary for me to get my statement endorsed. Come, it is not five minutes' walk for you."

"Why, bless you, man, don't you see I am going out! there's my wife coming down stairs now."

"Let her go in the carriage—you can follow her."

"Oh! that's impossible—she would not go alone into a party for the world."

"Can she not wait till your return?"

"No; it is not reasonable to ask it—it's late now—and—and—and—"

"Good-night; I have wasted my time here," said Aikin, cutting short Finley's excuses, and leaving him trying to silence his conscience by dwelling on the five dollars he had given—by fretting at the deuced folly of going out when people were tired and wanted to go to bed—and by joining in his wife's vituperation against Nancy and all her tribe.—*Miss Sedgwick.*

An Evening Prayer for a Young Child.

I go to my bed as to my grave,
And pray to God my life to save;
But if I die before I wake,
I pray to God my soul to take.
Sweet Jesus, now to thee I cry
To grant me mercy before I die;
To grant me mercy and send me grace,
That heaven may be my dwelling place.

For the Mother's Magazine.

THE PARTING OF A MOTHER AND HER SON.

The dreaded hour had come!
The scene was such as words can ill portray;
'T would better suit the pencil of an artist
Who would paint a mother's soul-enliven'd
Countenance, where the full glow of tenderness
Maternal, and deep-traced lines of sorrow,
And solicitude, were striving for the
Mastery. Beside her stood a youth of
Noble mien, and of unrivalled beauty—
The child of many a prayer and tear—
A dower that in the bud was, at the
Font baptisinal, vied an offering from
The parent stalk, to Him who gave it life.
Till now, he had been nurtured in the lap
Of fondness, chasten'd by that religion
Which *ordains* the idol incense oft bestow'd
Upon the offspring *lent* to us by Heaven.
Nature had placed her fairest promise on
His brow: the stamp of talent, and of genius
Bright, was here; but ah! that mother traced
Something *beside*, that pain'd and chill'd her heart;
"T was vain ambition, and the fire of pride!
He now must leave her, for a distant home,
To seek his fortune in the far-off west:
The oft-repeated counsel whisper'd in
His ears—the faithful admonition soon
Must cease.—
Well did she know the dangers of that sea
On which her son was now about to launch,
And faith a moment trembled at the view.
A gush of wild emotion from its fount
Burst forth:—

"Adieu, dear mother!" and "God bless me!"
Were thrice repeated—and the youth was gone.
One blest resort was left, "the *words-said*."
There did Faith renew her strength, and there the
Soul mid hold afresh upon the anchor Hope!
And when I saw that Mother pour her tears
And prayers to God, craving the watchful
Shepherd's eye to guard her wandering son:
Faith lighted up the path of future years,
And spread her halo round that young youth
I saw him bow at meek Religion's shrine:
And more, I heard him from the altar speak,
Sounding the truth of God to dying men.—
Nor was such faith unsanctioned from above!
For who can count the blessings which, three
Ages past, have been call'd down by mothers—
Who have *created* and *renew'd* with God?
(Or who may tell what God hath yet in store,
To bless the mothers of this favored land?
Mother, wouldst thou reclaim that prodigal—
(Or send a son to break "the bread of life"
To famish'd heathen souls—
"Alas, my son!" and how thy hold, till by the
"Test of sweet experience thou hast tried"
The worth of mother's prayer.

Manchester, N. J. Jan. 11/77.

CLEMENTINA.

THE
MOTHER'S MAGAZINE.

VOL. V.

MARCH, 1837.

NO. III.

For the Mother's Magazine.

THE CHRISTIAN MOTHER.

BY MRS. PHILLIPS, CAPETOWN, SOUTH AFRICA.

THE title which you have given to the series of papers commenced in your last number, on domestic education, points out the responsibility which you considered to be attached to a Christian mother in that important work. It appears to me that their responsibility is indeed great; and it demands, I think, devout thankfulness, that so many mothers are becoming daily more impressed with a conviction of their responsibility, and desirous of obtaining such information on this subject, as may enable them to discharge their duties in a more efficient manner. But while I acknowledge their responsibility, allow me to remark, that little comparatively can be effected by the mother, in carrying forward any system of education, without the cordial co-operation of the father. It is true, that to her must be committed, in early years, the details of the plan agreed upon by the parents; but without harmony of sentiment on this subject betwixt the heads of the family, the wisest plans must fail of producing any beneficial effect. Besides, it is desirable and proper that children should be taught to consider their father as the superior in wisdom as well as in authority; and if they find that he thwarts or controverts the plans or suggestions of the mother, it will be impossible for them to consider those plans as wise, or to receive and obey them with a becoming spirit of prompt obedience. Let this, then, be one of the first rules laid down by Christian parents for their own conduct, on their entrance upon

parental duties, that whatever differences of opinion they may have on other subjects, on this they will resolve to act in unison. A spirit of mutual concession cannot be too early adopted by them, and were they to fix upon their plan of education, and resolve to assist each other in carrying it vigorously into exercise, before their children were old enough to know that there ever had existed a difference of opinion between their parents on this subject, we should expect to see their children educated in a more decidedly Christian manner. How exceedingly painful is it to witness one parent taking part with a child, when punished by the other, or praising it for showing spirit, when resisting lawful commands ! yet such things have been witnessed, and we wish we were able to say that such things are not now. We can, however, scarcely look around us without beholding some indications of a similar spirit. Should this paper meet the eye of any parents whose consciences bear witness that such has been their conduct, let me entreat them to pause, and seriously examine the religious condition of their family, and then resolve, in the strength of God, that such shall be their case no longer. Let them, unknown to their children, agree together as parents, in adopting for the future a plan on which they shall unitedly act, and let them discipline their own minds so as to bring themselves into such habits as will enable them to carry it into effect. If in any instance, however trifling, their views should happen to differ, the will of the mother ought always to yield to the authority of the father ; and afterwards, in the absence of the children, let her seek union of sentiment on the point in question. In this way they may yet retrieve the injury which their children must have already suffered. In choosing a system of education, let Christian parents resolve that its principles shall spring from the word of God ; that reason and conscience shall often be appealed to for the purpose of enforcing its commands ; and that these principles shall be conveyed by example as well as by precept. From the word of God, they will learn that their children are possessed of a fallen nature ; that however lovely and engaging they may appear, they have within them those dispositions which lead them to prefer evil to good, when both are presented ; and that the

whole course of education must be formed on the plan of subduing these evil dispositions, and bringing the whole mind into obedience to the will of God. Christian parents must be also prepared to reject as utterly untenable, many of the commonly received opinions on the subject of education; such, for example, as that children are incapable of learning any thing useful before they are five or six years of age; that sacred things are in danger of losing their importance by being frequently brought before children; that knowledge and religion are only to be communicated by formal lessons; that children are to be blamed when they do not speak or feel as would become older people; and that the minds of children will never spontaneously seek for improvement. However generally these maxims have been entertained, they are fallacious.

In order more effectually to impress the minds of parents with the great responsibility of their charge, I would entreat of them to consider seriously the following questions, extracted from a useful little work, entitled, "The Father's Book," by Theodore Dwight, Jun.

"For what object was this child given to me?"

"What is it capable of becoming?"

"Why have many children been less good, and wise, and happy, than they might have been?"

"Might I have been wiser or better if I had been differently educated?"

"What should be the character and conduct of a father, if he would have his child well educated, (in wisdom, temper, language, habits, religion,) towards his children, his wife, friends, neighbors, strangers, the institutions of society, and his Creator?"

"In what am I most deficient?"

"What must be the influence of such defect on my child's future welfare?"

"How may these defects be corrected?"

"Why do I not better understand my duties to my family?"

"How can I best learn them?"

"Are the interests of my children of sufficient consequence to justify or to demand great sacrifice on my part?"

"What should be the principal objects to be aimed at in my domestic arrangements ?

"What is my business ; and ought it so to engross me as to make me a stranger to my children ?

"How may society be rendered useful in aiding the father in the education of his children ?"

It is needless to say, that these questions ought not to be confined to the *father* ; both parents are equally interested in the subject. We would only add a few other considerations to deepen the impressions they may have made on Christian parents. Consider that your children have been dedicated to God in baptism ; that you have in that ordinance voluntarily taken upon yourselves an engagement to train up your children for God ; that God looks to you for the performance of your promise, and that the blood of your children will be required at your hands, if they perish through your neglect of duty. Cherish upon your own minds the immense value of the soul ; let this be constantly impressed upon all your endeavors, "I work for eternity." However important it is that your children should be properly fitted for the duties of this life, never forget that this life is only the seed-plot of eternity. When millions and millions of years shall have rolled away, your children will continue to reap the harvest of bliss or of woe, which has sprung from the seeds sown in their minds by you in their early days. How appalling the thought, should that prove a harvest of misery and ruin ! May the dread of it have its full influence in stirring up parents to redouble their diligence in the great work in which they are engaged. Above all, let Christian parents remember, that if they would be successful in educating their offspring for God, they must be unceasing in their prayers for the influence of the Spirit of God to accompany all their efforts. In vain does the husbandman plough his land, and scatter the seed in its proper season, if the rain and the dew of heaven descend not to cause it to bring forth fruit ; so while the Christian parent labors by every means in his power to train up his child in the way he should go, his labors will yet be **entirely inefficient**, if the dew of divine influence descend not to **soften the heart**, and thus prepare it to bring forth - the fruits

of the Spirit." Independent of the direct influence of prayer in drawing down blessings from heaven, the salutary effect which it has upon the parent's own mind, in softening and preparing it to persevere in the performance of those duties on which the divine blessing has been implored, as well as in impressing the necessity of acting in accordance with the spirit of prayer, makes it one of the most powerful auxiliaries in the education of children that can be employed.

These preliminary remarks may suffice for the present. In a future number, we propose to offer a few remarks on Physical Education, by which children may be fitted "for glorifying God in their bodies," as well as in their spirits.

For the Mother's Magazine.

CHILDREN'S MINDS EARLY STORED WITH RELIGIOUS TRUTH

THERE is a point of deep interest, and in my view of peculiar importance, to which I wish again to advert. It is the question, in what way we may most reasonably hope to be instrumental in bringing our children to a hearty, cordial, and practical reception of the great truths of our holy religion? You are aware, that those who have sound heads and truly Christian hearts, entertain different opinions on this subject. Some have thought that it was best to preoccupy the mind, as much as possible, with religious truths at a very early period; others, that the mind should be kept entirely unbiased, until it becomes capable of understanding and judging for itself. It is to this last sentiment I wish to object, in the strongest manner possible. I am sure it is an error which admits of no *after consideration*. If a child or a youth is not a full unhesitating believer in the truths of our religion at ten, twelve, or fifteen years, it is only as by a miracle that it ever becomes so. I speak now of receiving the Bible as a divine rule of action, obligatory upon all. This I deem the basis of all religion. We may be *recreant to the rule*, and afterwards return, but the rule must be ever sacred and unquestioned in our minds; and this must become so

through very early instruction and education. Is our affection for our parents the result of *education* or *circumstances*? I would not say that our religion is not reasonable—it is perfectly so; but we are not disposed to feel it to be so. And has it been asked, “Who by searching can find out God?” Human reasoning may, and often does, occasion infidelity; but never, no, never leads the lost soul to God. You, as the mother of your children, have the most unbounded influence over them; as a Christian mother, may you not identify the religion which is so dear and precious to you, with yourself, in their minds? Have you the least fear that any of your children will ever rest the evidence of their really being your offspring upon the legal aspect of the subject? or that a question can in any event be raised in their minds on this point? Certainly not. Now, is this full and unhesitating confidence produced by circumstances, and those alone, and shall not these same circumstances be used to produce the same results as regards the great subject of religion?

Early education is the only citadel that cannot be shaken by infidel sophistry. Let children be educated to feel that the truth and certainty of the Christian religion forms a part of their being, and it can never be successfully assailed in their minds. If there is one human being that can be held accountable for the moral character of another, it is the Christian mother for that of her child. And if this position be just, what scenes will the judgment day unfold! Oh, how many mothers are themselves deliberately, systematically, and studiously appropriating to themselves that place in the young affections of their children that belongs to God only! Dear sister, pardon me if I do you wrong; but allow me to urge you, by all that is dear and sacred, to impress upon the minds of your children the *character of Christ*; and to instil into their minds the truths of our holy religion. I believe that you are sincerely desirous of promoting the best interests of your children; how can this be done in any way like leading them to a practical knowledge of the truth as it is in Christ Jesus? Are you ready to *inquire* how it is that my mind is so strongly directed to this point? I answer, from personal observation of those who are dear to me,

who, with Christian parents, are now at a very early age urging in reality, though not in name, towards practical infidelity ; and I feel that I could weep tears of blood over them and for them, if it could avail ought in their case. Oh ! may you in mercy be spared the pangs of knowing that, through your neglect, any of your offspring should yield their young spirits to the tempter's fatal power. Show them that you desire, above all things, to see them *Christians*—that you would rather have them dishonor and disobey *you* than *God*—that it is the image of Christ in them that you desire to see, and that you prize above all things beside.

For the Mother's Magazine.

EDUCATION FOR MISSIONARY LABOR.

(Continued from Vol. IV. p. 153.)

HAVING spoken in a former article of the importance of training children, and especially daughters, with a view to the missionary cause, it remains for us to consider some of the ways by which this may be done.

And first, we would suggest as an efficient means, acquainting them at an early age with the wants of the heathen.

A child may very early be made to feel the claims of want and suffering. The benevolence of the infant heart has never been chilled by selfishness, or blunted by the deceitfulness of a cold world. It will melt at the tale of others' wo, and in the ardor of youthful zeal, seek some redress for the object of its grief. How often, mother, have you seen your little daughter weep as you told her the melting story of Calvary ! Now talk of those benighted ones, who never heard the name of Jesus, those whom he died to save as well as her ; tell her of the cruel gods the heathen serve, how many children like herself are sacrificed even by their mother's hand. As she advances in life, let a part of her reading partake of this character. Let her become familiar with the history of missions. As she becomes acquainted with the geography of the world, spare no pains to acquaint her

with its religious aspect. Point her where the Savior prayed, where Paul was sacrificed, where Peter preached ; then show her where a Martyn died, a Carey laboured, and a Judson wept ; go with her to the lonely island where a Harriet Newell sleeps, and with her visit those now laboring in these consecrated lands. Teach her the state of her own sex in heathen lands, degraded, left without one ray to cheer their hopeless lot—the light of intellect denied, and virtue's hallowed bliss refused. Show her that it is the Gospel which thus elevates the Christian woman's lot.

But it is said such things are unfit to teach children—you should not paint before them such exciting subjects. Tell them of the true condition of the heathen, and the suffering of heathen children, and it will move their sympathies too much—it will make them gloomy—it is not well to damp their spirits by such presentations of wo. Ah ! and does a Christian mother wish her child to be trained up in such a world as this, without being taught that it is a world of sorrow and of sin ? Though she may be kept ignorant in childhood, she must learn it in after years. Is it not then the dictate of wisdom, to fortify her mind against these ills in early life, by teaching her the remedy ? Can her young heart be too soon led to feel for others' wo ? Can she too early learn to love the deed of charity ? Will she not, in after years, be likely to do more, to feel more, and to pray more, for the salvation of the world, if taught in early life to feel its wants and claims ?

Besides this general instruction and reading, we beg leave to mention the special observance of the day of monthly concert in prayer for the conversion of the world, as a method peculiarly felicitous in effecting this work. The first Monday in every month is well known to be devoted by many to the cause of missions. Now, were every mother to spend this day in gaining intelligence on this great subject, and imparting it to her children, reading the journals and letters of domestic and foreign missionaries, or hearing them read by her children, and explaining them to their capacity, would she not reap a rich benefit to herself, while the increasing interest of her children, and their increased knowledge of the subject, would more than repay her

for the requisite suspension of worldly duties? As an auxiliary to this, daughters may be employed on this day with the needle, or in some fancy work, with special relation to this object. In almost any of the country towns, as well as cities, little articles of fancy work, or more necessary articles of clothing, will sell for something worth putting into the treasury of the Lord. Let every daughter be furnished with her monthly-concert work, something in which she will engage with pleasure and interest, and let her feel that its avails are for a special object, to send a Bible, or a tract, or a teacher, or a minister, to such a poor family, or such a heathen child, or such a destitute church or needy missionary. If the choice of this object be her own, her interest will be proportionably increased. Oh the delight with which the little heart will give its self-earned mite!

Mothers, have you tried this plan? and do you know how much good may result from it to yourself, your children, the church, and the world? If not, will you make the experiment this year? Let no time be lost. Remember the appeal so recently made through the medium of this magazine by our dear brother Mr. R. The generation, said he, on whom, under God, the future success of the cause of missions depends, are *now* in the training of Christian mothers.

I once knew a little girl, only three years old, whose interest in this subject would shame many an adult Christian in our day. She would talk of the heathen, and tears would bathe her little cheek as she told of the poor children of the Choctaws and Cherokees, who had no mamma to tell them about Jesus. She would talk of the children at the Sandwich Islands, and beg that she might send them some of her little comforts, and the Bible, and her teachers. She was a minister's daughter—she had been taught to think of the heathen. Though familiarly acquainted with her mother, we do not recollect to have ever seen her engaged in her usual occupations on the first Monday of the month. Her charity work, and her *Missionary Herald*, were always before her. That little girl formed the plan of making a quilt for the Indian children. When she saw any little bit of calico, however small, which she supposed she might procure for it, she would say, in her lisping accents, "Please

give me that to put in my *bed-kilt* for the poor *heaven*." If asked why she wanted it, she would say, "because they have none to keep them warm." If delayed a little, she would manifest more anxiety, and plead for it, saying it would do them so much good to have it. In this way she collected nearly all the materials, and had almost completed the covering of her quilt, when she was called by death to leave this world, not without hopeful evidence to mourning friends that she died in the arms of Jesus. The quilt was finished soon after her death, by the little girls of the place where she resided, and sent, bearing her name and age, to the Cherokees, for whom she especially designed it. That mother is now in heaven. May her example in thus early imparting to her children a missionary spirit, be followed by many.

CITHERA.

For the Mother's Magazine.

A STRICT REGARD TO TRUTH.

A STRICT regard to truth should influence the conduct of mothers in their daily intercourse with their children. "*I thought you would not do wrong*," said a young lady to her mother, referring to her childhood, "and I watched you closely to satisfy myself whether you would or not. I even hoped that I should detect you in a falsehood. One day I went to school in the morning, fully believing I had done so; but found, on returning home, that I was mistaken." Of all this, the mother was ignorant. How strikingly does this fact prove, that our children are constantly acting as spies upon our conduct, and that we may easily lead them in a course of sin without being sensible of it! The fact was simply this; the child had frequently expressed a strong desire for a particular kind of food, and had often been told that she should have it as soon as convenience permitted. This had occasioned delay, until the child believed that her mother had not spoken the truth. As it proved otherwise, her confidence in her mother's integrity was restored, and the little incident never forgotten. Thus a little

inattention on the part of the mother might have destroyed her reputation in the estimation of her child, while the mother would never have suspected that she had lent the influence of her example for the commission of a sin of awful magnitude. It is to be feared that many an unsuspecting mother has thus prepared the way, and even given the force of her daily conduct in her family, to any thing rather than truth; and her children, being left to make their own inferences and observations, are left to act accordingly. "Train up a child in the way he should go," should be written in legible characters, by fathers and mothers, in all family matters.

For the Mother's Magazine.

CHILDREN EARLY TAUGHT THEIR NEED OF A SAVIOR.

DEAR MRS. W.

As a constant reader of your invaluable Magazine, and as a mother, I am desirous of contributing my mite to its pages, with the hope of encouraging its readers to perseverance in training their dear children for usefulness here, and happiness hereafter.

I propose, therefore, to give you my thoughts respecting the duty of mothers to teach their children the need of a Savior in their infancy. And, in the first place, I observe that children are cast upon the care of their parents, in a state of helpless dependence. It is, therefore, the imperious duty of parents, to supply their necessities in due season. It is important, too, that they adopt such a mode of instruction as will lead children to a knowledge of their true character by nature, and to guard them against the danger of depending on their own righteousness. That this can be done, the writer fully believes, having had this sweet experience in the case of a little daughter in her ninth year, who exhibits pleasing evidence that she is trusting for salvation *alone* in the merits of Christ's righteousness. But one consideration, in particular, I would urge upon mothers, is, that their children are depraved, and are already under the

curse; and that it is impossible for their parents to remove that depravity, or to renew their hearts, or to discharge them from the penalty of that curse, by any thing that is in their power to do. Children themselves early discover these symptoms. A great point, therefore, is gained, when a mother is convinced that it is utterly out of her power, by the most faithful and unremitting efforts to remove this depravity, or to renew the hearts of her children, so that they will hate sin as sin, and love holiness on account of its own intrinsic excellence. She must feel that this is the work and office of the Holy Spirit. But a mother has it in her power to restrain this depravity, and to prevent its breaking out in overt acts of transgression. That it requires both wisdom and prudence to reduce these sentiments to practice, in the religious education of children, so as to prevent them from placing some dependance on their obedience or good conduct as a ground of justification, will not be denied. Still, with the blessing of God, it can be done.

To this end, let a mother seriously and conscientiously improve every opportunity which may be afforded, to express her decided approbation of the right conduct of her child, and in the same way her disapprobation and displeasure in witnessing that which is vicious. The manner of expressing her sentiments and feelings in such cases, is highly important. Instead of saying, you are a good child, and deserve commendation, it is better to say, "you have acted right," "this is what God requires." For even a child can understand the import of that direction, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants. we have done that which it was our duty to do."

By such and other means, a mother may teach her child, that in the sight of God, its virtuous conduct to-day will not discharge it from the demerit of its wicked conduct of yesterday, or last week, or last year, and that it must absolutely perish without pardon and redemption through a Savior's blood. This mode of instruction is essential, in order to lead children to a correct knowledge of their own hearts, and of the only way of salvation. Could mothers be persuaded to attach due importance to this subject, and attend to it faithfully, we have reason

to believe that many stupid mortals would be deterred from presuming on an honorable entrance into heaven, till in the world of spirits they were awakened as from a dream, and found themselves in a state of endless despair.

Did mothers rightly estimate the value of the souls of their offspring ; were they sensible of the obligations God has laid parents under to train up their children for him, they would see and feel the force of the exhortation, " In the morning sow thy seed, and in the evening withhold not thy hand." Were the question now to be put, " Why do not mothers attend strictly to the religious instruction of their children ?" would not the answer be, " because we have no heart to this service." But does not this indifference often arise from the fact, that mothers forget where their great strength lies, and feeling incompetent to perform the work alone, they yield to discouragement. While as parents we are to exercise implicit confidence in the promises of a covenant-keeping God, we are to use diligently the means which God has ordained for the conviction and conversion of our children. Let us beware of substituting the opinions of our fellow men for the commands of the Most High ; remembering that " the law of the Lord is perfect, converting the soul ; the testimony of the Lord is sure, making wise the simple."

A MOTHER.

For the Mother's Magazine.

EDWARD RISLEY.

THE following account of Edward Risley was contained in a letter, the substance of which is here given, written by his mother, soon after the death of her beloved boy, and addressed to her pastor. This interesting child appears to have been chosen of God, and called from his earliest infancy, and to have been peculiarly taught by that God, who has so often perfected his praise out of the mouths of babes and sucklings, to teach the proud heart of man how entirely human intellect must bow to the omnipotence of divine power. Oh, how long it is before na-

tural pride can stoop to receive that lesson of humility—how long before it can endure to acquiesce in it !

The child of whom this narrative speaks was from the age of three years constantly inquiring about religion. The first thing that appears to have made a deep impression on his mind regarding this all-important subject, was a baptism which he witnessed at Mr. W.'s chapel, where he was in the habit of attending. He was very fond of Mr. Wallace, "because," as he used to say, "he was a good man :"^{*} and so delighted in hearing him, that no reward could be offered him greater than a promise to take him to chapel whenever there might be service during the week. His attention was suddenly arrested, and his mind engaged, on these occasions. Once when between four and five years of age, he heard a sermon at Bethel Chapel, in which reference was made to the strong hold, where all may enter in and be safe. When returning home, he said to his mother, "I know what the minister meant by the strong hold : he meant, that if we believed in the Lord Jesus Christ we should be saved. And I think, mother, I believe in him. It is very wicked not to, when he was nailed to a tree for us, through our sins. If any person was to say to me, Will you worship the golden image ? I would say not. I would rather be chopped up in pieces, or burnt, or any thing ever so shocking, before I would believe in any thing but my Savior." A short time before this, his mother had an alarming attack of cholera : and being told one morning that she had not been expected to live during the night, he came to her, and said, "Mother, you are ill." She answered, "Yes, my dear, I was afraid I was going to die and leave you." "Well, mother," said he, "if you had died, where do you think you would have gone to ? Do you think you would have been taken to heaven ? for it would have made me very sorry to think my mother was gone to the dreadful hell." The love of this infant for all things relating to religion, was very remarkable ; and his intelligence on this subject was far beyond his years. The sun of righteousness had indeed arisen

* On this occasion he said, he would try to keep the commandments, and if he lived to be a man, he would be baptized again.

on him, and matured to fruit the bud, which, at his age, if visible at all, is usually only beginning to open into flower. This maturity was observable not only in his remarks, but in his general character ; one distinguishing feature of which was his love of truth. Precious as is the recollection of many of his childish, but interesting and intelligent observations to his mother, they would afford her but little comfort for the loss of her beloved child, had not his whole behavior been such as to convince her, that they were not the result of convictions and feelings transitory and fleeting as the early cloud and the morning dew, which, unproductive of any real or important effect, soon passes away, but were spoken from the abundance of the heart. The day he was five years old, his mother gave him a Testament, which he could not then read ; but his desire to learn was so great, that in six months he could make sense of it, and by his next birthday could read it very tolerably. This became a source of great pleasure to him. He once said, after reading the life of Rolls Plumbe, which was a very favorite book with him, "Mother, I think this was the best boy in the whole world. I should like my friends to know, if I was dead, that I was gone to heaven ; and I will try to pray to God, so if I should not live to be a man, they might know I was gone to heaven when I died, for all people go to heaven who pray and believe." His disposition was remarkably amiable, and, as far as it was in his power, he delighted to give to the poor, frequently repeating on these occasions, "not more than others I deserve, but God has given me more."

When the school rooms in connexion with Mr. Reed's chapel were about to be built, he was asked if he would like to subscribe ; he directly brought all his treasure, though it amounted only to sixpence. A petition, too, was brought from a widow, which he heard read ; and after giving his sixpence, he turned to his brother, saying, "Won't you give the poor children your money too, Tom ; for you know the Almighty could take our father in a minute if he pleased."

When only five, he could repeat all Dr. Watts's hymns for children, and give an account of most of the principal characters mentioned in the Bible and Testament, and it was his great

delight to teach his brother, who was younger than himself, all he knew. One day, when he came home from chapel, he saw Thomas playing with a favorite toy, and going up to him, he said, Oh, Thomas, it is very wicked to play with toys on a Sunday. "Well," replied Thomas, "how am I to know better, sir; I am not taken to any place of worship every Sunday morning, as you are." "Well but, dear," said the child, "you do not always sit still, you know; and now that brother has told you it is wicked, let him put it away, and do not have it any more on a Sunday." This regard for the Sabbath day was as much shown in his own conduct, as in his care for that of others. This is another proof, that a love to God, and a desire of pleasing him, was the real feeling of his heart and the guide of his conduct. Religion is not a thing to be thought of only on Sunday, or when we are engaged in reading our Bibles or in prayer; it must dwell in our hearts, and influence all our actions, if we would have it to be acceptable in the eyes of a jealous God;—just as love for ourselves does not come into our minds only when we are thinking of escaping some danger, or avoiding some suffering, or procuring some pleasure, or at any particular fixed time—it is a feeling which we never lose; our minds are not always engaged with the distinct thought, what shall I do to please myself, but all that we do has a reference to this end, all our desires and consequently all our efforts are for one object, to be happy;—so should it be with regard to God. We need not always be saying, in so many words, What shall I do to please him? but we should have such love to him, that all our actions and thoughts (for thought is the spring of action) should be such as to please him: and the only way to acquire this habit of mind, is never voluntarily to do any thing, whether it be important or not, which we know to be displeasing to him, and above all things, to be instant in prayer, for every good gift (and power to love God is indeed a gift, since we have it not of ourselves) cometh down from the Father of light, with whom is no variableness, neither shadow of turning: but it must be asked for before it can be obtained. "Ye have not," says the apostle James, "because ye ask not."

But one more instance of the love of this interesting infant

for the keeping holy of the Sabbath day. His father was sent for one Sunday morning, to see a relation who had been taken ill, and he took the child with him. They reached the house about 11 o'clock, when they found the elder children engaged in washing the younger ones. Edward immediately noticed this. "What a time," said he, "to be washing children! we are washed the first thing on a Sunday, and sent to a place of worship by this time; and so we ought." This relation continued ill nearly six months, when at length he died. The dear child saw his mother weeping one day, and going to her, he said, "Do not cry, mother, for you know the Almighty will provide for the children in some way; and if my uncle has been a good man, why, their loss will be his gain; but if he has not, you may well cry."

The month following, he was himself seized with an illness which proved fatal. He seems to have been sensible of the possibility of such a termination of the attack, for the same day he said, "Mother, it will be a bad thing for you, if you lose me so soon after my uncle." He rapidly grew worse, and continued in a state almost of insensibility during the whole week. On the following Sabbath, (just a week from his first seizure,) finding he knew those around him, his mother said, "My dear, this is Sunday;" he directly tried to raise himself, and being assisted, he put his hands together, and attempted to repeat the hymn,

"Behold, a stranger at the door,
He gently knocks, has knock'd before;"

but was unable to continue. In the course of the day he said, "I seem to have had some very strange dreams, and I am afraid I have taken a great many things without asking a blessing." This he never omitted when he was sensible; for though his voice was almost gone from the first day of his attack, yet he would always be raised up, and putting his little hands together, would ask for a blessing from his God. When he was too weak to pray, he said, "Mother, I am so weak and ill, that I cannot pray scarce at all; but I hope you pray to God for me." At another time he said, "I am dying, and going to a better home and a better father; but I should not like my friends to weep

for me." Again he said, "Oh, mother, I am going to leave you; oh, where shall I go? I hope the Almighty will take me when I die; I hope he will take me to heaven. I am in great pain, but the doctor cannot ease me; but if I should ever get better, mother, I will buy you a Bible, and if you should die and go to heaven, I will pray to the Almighty that I may be good, so that I may go to heaven too." For nearly a month he continued in this state, and suffered dreadfully, but he never uttered a murmur. Such patience would be admirable in any individual, but in an infant only five years and eleven months, it is indeed wonderful. The last audible words he uttered were, "Good-by, mother; you are going to lose me now, for I am going to be the Lord's own boy." He died on Monday morning, January 3d, 1835

For the Mother's Magazine.

A VOICE FROM MISSIONARIES.

"Brothers, pray for us."

THE family state was instituted by Jehovah, who promises to "turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest," says he, "I smite the earth with a curse."

This remarkable language seems to imply, that the latter-day glory is to be ushered in by a revival of family religion. May we not then expect that this prophecy will be especially fulfilled, if commenced in the families of our missionaries?

With no ordinary feelings of pleasure did we hail the proposal, that an hour every Saturday evening be observed as a season of prayer for maternal associations in heathen lands; and it is the object of this article, to spread the knowledge of this concert, and to request all Christians, and mothers especially, to unite in it. While our own offspring are basking beneath the bright rays of the sun of righteousness, shall not we, beloved sisters, render to the Lord for his multiplied mercies, not only the sacrifice of praise, but that also of intercession for the child-

ren of beloved brethren and sisters, sitting solitary in the dark lands of heathenism? How desirable that every missionary family be as a city set upon a hill, reflecting the light of Christianity so brightly, that even pagan idolaters, attracted by its beams, may desire the same illumination!

When the spirit of all grace shall be poured out on the families of missionaries, as in the days of Pentecost, will not these disciples of Christ, in their intercourse with each other, and with the heathen, be able to manifest that it is not a vain thing to serve the Lord, so that even the heathen shall "discern between him that serveth God, and him that serveth him not?"

And when Christ shall, in the families of missionaries, possess the dew of the youth, will not these converted children be at once preachers of righteousness?

Were the children of missionaries to be filled thus early with the Holy Ghost, what wonders of grace might they not accomplish?

Is not the obligation of every Christian mother, to observe this concert, commensurate with the knowledge of its existence? Else how can she pray, "Thy kingdom come," or profess to love her neighbor as herself, or in any sense fulfil Christ's last commission, "Go ye into all the world, and preach the Gospel to every creature?"

What would tend more to advance the Redeemer's kingdom, or to glorify him, than for the children of missionaries to begin early to preach Christ, and in childhood to win souls to him? And when their frail and dying parents were removed from this field of labor, would they not more than fill their places?

Should one solitary professing Christian mother be found, who has no heart to observe this concert, we pity her, from our souls we pity her children; for, "as we do to others, so shall it be done unto us; and with what measure we mete, it shall be measured to us again."

O, that a cloud of sweet incense may arise from the nursery of every Christian mother in that hallowed hour, which shall call down heaven's best blessings upon every missionary family and maternal association in this fallen world! Beloved mother, be assured that your prayer will be returned into your own

bosom; upon your own offspring shall descend blessings in such rich abundance, that there shall not be room to receive them.

People and realms of every tongue,
Dwell on his name with sweetest song;
And infant voices shall proclaim
Their early blessings on his name.

NOTE.—It is thought peculiarly desirable that Jewish children be especially remembered at this hour, that the Lord would speedily bring them to cry, as formerly, "Hosanna to the Son of David." Unless the children of these long-neglected outcasts are brought under the influence of maternal associations, and infant and Sabbath school instruction, what reason have we to expect the complete fulfilment of that wonderful prophecy, "Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger?"

For the Mother's Magazine.

THE BIT OF NEW BOARD.

Mrs. W.,

I FEEL a delicacy in giving publicity to the following fact, lest it may seem to indicate a want of respect for an affectionate parent. Still, I am willing to sacrifice my own feelings, if you think, by it, any one parent, in this day of Sabbath desecration, may be led to reflect upon the importance and extent of a parent's example.

My father, though not a professor of religion, was strictly a moral man. His circumstances were moderate, and it required the most diligent attention, six days in the week, to support his family. At the close of each week we were scrupulously taught that all labor and amusement must be laid aside. Uniformly our Sabbaths were kept with a strictness, I think, not often observed in irreligious families. But one deviation I can never forget. It was an autumnal Sabbath, when several of the members of

the family, besides my father, did not attend church. When I returned home, I observed a part of the kitchen hearth, which had for some time been worn away, was replaced by a new board. My little sister, three years old, pointing to the spot, said, "Father has done that *to-day*." No further notice was taken of the fact, but the remainder of the day was to me one of sadness. The fact was undeniable, that much as I revered this dear parent, the Sabbath was not to him a delight. I did not myself then love God, and did not mourn that it was a sin against his righteous authority. But I felt that it was descending from that noble elevation and consistency of character, which we wish to see in those we love.

Years have passed away, and my mother, and four of her seven children, are numbered with the dear people of God; but alas, my father is not. Gray hairs are beginning to cluster upon his temples, admonishing him that old age is approaching; and though he is still a moral, honest, and upright man, and I sometimes hope a Christian, he is not a professor of religion. The one deviation from the path of rectitude, the one violation of the Sabbath, I cannot forget. The bit of new board by the kitchen hearth, in the far distant home of my childhood, is still fresh in my memory; and every recollection of it, brings the mental anguish I felt on first seeing it there.

E. N.

LETTER OF THE REV. MR. CHAMBERLAIN.

[THE following extract of a letter from the Rev. Mr. Chamberlain, a missionary among the Cherokees, to his daughters in this vicinity, is inserted in the Magazine, for the purpose of commending to the notice, and to the special prayer of maternal associations, these two daughters of Mr. Chamberlain, and also the two sons of Dr. Butler, who is also employed in the same mission.

According to previous arrangements, these four children were brought to this vicinity several months ago, to receive an education which was pledged to them by two maternal associations in New York, and one in New Jersey. In consequence of some

providential occurrences, the plan, first adopted for the support of the sons of Dr. Butler, has in part failed. We take the liberty, therefore, earnestly to invite, in aid of this object, the co-operation of such maternal associations as would like to participate in this labor of love to missionary children, and who have not previously appropriated their funds to other objects. All contributions for this purpose may be transmitted to the Rev. S. Whittelsey, No. 150 Nassau-street, New York, by whom they will be acknowledged and applied.]

MY DEAR DAUGHTERS,

LAST evening we received a letter from Mr. Ellsworth, enclosing one from the Rev. Mr. W., and also one from Mrs. W., which had been sent to another place by mistake. We were much gratified to learn, that we had been directed, by the special providence of God, in regard to sending you on, in the same way we should have taken, if Mrs. W.'s letter had reached us in its proper time. I have no doubt, my dear daughters, that the Lord's hand is in all these things, and it only shows your greater obligations to be faithful and improve your time. Do not even imagine, that it will answer for you to live for a moment without the influences of God's spirit. Your schoolmates, perhaps none of them, are under such peculiar obligations to devote themselves to God, as you are. They are receiving their education, in the ordinary way, from the hands of their parents. But your parents are poor missionaries, and have nothing of this world's goods to bestow on you. *You* are therefore receiving your education by the special providence of God, and for the special purpose that you may improve it to his glory.

For the Mother's Magazine.

SCRIPTURE EXERCISE, FOR QUARTERLY MEETINGS OF
MATERNAL ASSOCIATIONS.

LESSON 14.—*History of Isaac, continued, Gen. xxvii.*

WHEN Isaac was old, and his eyes dim, which of his sons did he call to him?

- What did he say to Esau ?
What did he tell Esau to do ?
Who heard him give this direction to Esau ?
To whom did Rebekah relate what Isaac had said ?
What did she tell Jacob to do ?
What objection did Jacob make ?
What did he fear his father would think him to be ?
What reply did his mother make ?
How did his mother help him to deceive his father ?
When Isaac asked Jacob who he was, what did Jacob say ?
What sin did Jacob commit by that answer ?
When Isaac asked Jacob how he had found the venison so quickly, what reply did he make ?
Why did Isaac wish his son to come near to him ?
After feeling of his son, what did Isaac say ?
When Isaac again asked him, Art thou my very son Esau, what did Jacob reply ?
When Isaac had partaken of the food which Jacob had prepared, how did Isaac bless him ?
What happened immediately after Isaac had thus blessed Jacob ?
What did Esau do and say, when he heard what his father had done ?
What feelings did Esau indulge towards Jacob ?
What did he purpose to do to Jacob, after his father's death ?
Where did Rebekah direct Jacob to flee ?

For the Mother's Magazine.

THE SURRENDER.

"My son, give me thine heart."

WHOSE voice is that, so soft, so sweet,
Which lingers on my ear ?
Who is it claims me as his child,
And thus dispels my fear ?

Is it his voice, so often heard
Mid Eden's stately trees ?
I've heard it at the midnight hour,
And on the early breeze.

I've heard it in the awful storm
In sorrow's wint'ry day,
And when the summer sun arose
To cheer me on my way.

I've heard it at the bed of death,
And at my mother's knee;
I've heard it in a thousand ways,
Inviting, urging me.

But what is it my Father asks,
This heart, this worthless thing?
Is there no offering but this
My youthful hands can bring?

What, such a heart, so cold, so dead,
So selfish and impure!
How can he ask for such a gift,
Or aught so vile endure?

But, ah, I trust that he would wish
To form my heart anew;
To make me holy, happy, blest,
And all my sins subdue!

And can I hesitate to yield
My heart at his request?
And shall I give it to the world,
Because I love it best?

I dare not thus at once decide,
Lest he at length depart,
And leave me to that greatest curse,
An unconverted heart.

Yes, Father of my spirit, come,
And claim me as thine own;
My heart is thine, it must be thine,
And thou shalt reign alone!

E. R.

A Morning Prayer for a Young Child.

PRESERVE me, Lord, amidst the crowd,
From every thought that's vain and proud;
And raise my wandering mind, to see,
How good it is to trust in THEE.
From all the enemies of thy truth,
Do thou, O Lord, preserve my youth;
And raise my mind from worldly cares,
From youthful sins, and youthful snares.
Lord, though my heart's as hard as stone,
Let seeds of early grace be sown;
Still watered by thy heavenly love,
Till they spring up to joys above.

Stereotyped by P. P. Ripley,
New York.

THE MOTHER'S MAGAZINE.

VOL. V.

APRIL, 1837.

NO. IV.

For the Mother's Magazine.

THE CHRISTIAN MOTHER.

BY MRS. PHILLIPS, CAPE TOWN, SOUTH AFRICA.

PHYSICAL education, or the culture of the body, so as to fit it for performing in the best manner the important functions of life, is a subject that has not, till lately, received all the attention to which it is fairly entitled. Much has been written on the cultivation of the intellectual and moral powers; objects, confessedly, of supreme importance. Still, from the very intimate connexion subsisting between soul and body, it becomes the duty of all, and particularly of Christian parents, to use such means for the promotion of a healthy state of body, as will enable the individual to attend with comfort to the duties of life. "A sound mind in a sound body" is the trite definition of health; and the influence of the body upon the mind, under the different states of health and disease, is daily experienced. In childhood, a delicate body cannot bear the labor of long-continued effort in study, so that the education of feeble children is necessarily neglected or greatly interrupted; but when the physical powers are duly cultivated and equally proportioned, the mind expands in capacity, and becomes insatiable in its thirst for improvement. The lamentable mortality among infants, contrasted with the general healthiness of the young of the lower classes of animals, shows that some great error must prevail in their rearing; and it is to be greatly regretted, that the knowledge of the proper management of children has not been considered as a necessary accomplishment in those who are about to enter

upon this class of duties. Physiology, or the knowledge of the uses or functions of the different organs of the body, is a subject of peculiar interest and importance in its practical consequences. It comprehends an exposition of the functions of the various organs, of the mechanism by which they are carried on, of their relation to each other, of the means of improving their development and action, and of the manner in which exercise ought to be conducted, so as to secure for the organ the best health and efficiency. To enter fully into such a subject as this, in a single paper, would be a vain attempt; but we may be able to state some of the conclusions to which a thorough investigation of the subject will bring such of our readers as are desirous of making it. Nor can we conceive that any one who has an opportunity of reading carefully the "Principles of Physiology, applied to the preservation of health, and to the improvement of physical and mental education," by Dr. Coombs of Edinburgh, will consider the time lost which has been expended on its perusal. Much of the suffering of this life arises from causes susceptible of removal; but which are permitted to continue, in consequence of our ignorance of our own structure, and of the relation of the different parts of the system to each other, and to external objects.

The different organs of infants are adapted to the growth and perfection of the individual, but they partake of the general character of feebleness which attaches to the child, and are at first incapable of those exertions which would be only moderate at a more advanced period of life. If, therefore, the functions of organic life be exerted beyond the powers of the system, exhaustion and irritation will result; a perseverance in the plan of excitement will so affect the tone of the organ, that disease will succeed, and the system become impaired. The great ends of physical education are, to second the designs of nature, to develop and gradually augment the power of the organs she has provided, so as to carry it on to the highest perfection, to preserve it from over-exertion, and to remove causes of disease.

The first thing that demands our attention on an infant entering this world, should be, that it be gradually accustomed to the change of temperature and circumstances in which it is pla-

ced. The air which an infant first breathes, is of such a different temperature from the medium with which it was surrounded previous to its birth, that the transition must be disagreeably felt; and it is therefore of great importance that the lungs, as well as surface of the body, be guarded against the impression of a low temperature, and gradually accustomed to contact with the open air. The functions of the skin are also of great importance, and it is of the first consequence to promote that insensible perspiration, which preserves it in a healthy state, and forms a great outlet for the superfluous and noxious fluids of the system. These objects can only be attained by cleanliness and gentle continued friction. As with the air, so with regard to the water employed for this purpose, attention should be paid to its temperature;—it should not be quite cold, but tepid, till the child attains sufficient strength to excite that re-action in the skin which will preserve it in a healthy state. As the strength increases, cold water may be used with advantage. The whole body should be washed twice a day, and carefully dried, to prevent excoriation of the skin, so frequently arising from neglect. The object of clothing to an infant is to preserve the natural heat, and to diminish the impression of the vicissitude of the surrounding atmosphere, not to bind the body so as to preserve the shape, as has been often erroneously supposed. It should therefore be made in the simplest manner possible, so as to be easily changed, and to admit of the greatest freedom in the movements of the limbs. How often have we seen children stiff from bandages, and unable to move their limbs from the multitude of wrappers with which they are enveloped! In general, binders about the middle are continued to be worn much too long, since a very short time removes the cause for which they were adopted. Perhaps in few parts of infant clothing do people of this country err more, than in the number of caps put on the head. It appears desirable, from the absence of hair in most infants, that some substitute should be provided till the natural covering makes its appearance; but more than one cap must be injurious to the head, by increasing the circulation, and thus predisposing the child to water in the brain, or other similar diseases. Nature has provided the food best adapted to the

health and nourishment of the child, and few mothers who have known the luxury of nursing their own infants, will readily forego this pleasure, and intrust them to strangers. Even delicate mothers may, by care and a due attention to their own nourishment, prove excellent nurses, especially if attention be paid to the infant's powers of digestion, and no more nourishment be given than can be digested. There is reason to fear that most children suffer from over-feeding. To be fed and sleep, to awake and be fed again, is the process through which many infants go the first few weeks of their existence. It appears to be thought that a child cannot cry for any thing but food ; whereas, the very oppression of the stomach arising from being over-fed, often occasions uneasy sensations, which it naturally expresses by crying ; the mother wonders why the child is not satisfied, and again increases the evil by feeding it till the stomach is fatigued and enfeebled, and the sleep of oppression follows. In some children, the mischief is partly remedied by the child's stomach rejecting the quantity poured into it, and surprise is expressed how a child that vomits so much should thrive so well. That children often grow fat upon such a system is not denied ; but it by no means follows, that because they are fat they are in a healthy condition ; nature, by effort to remove the superabundant nutrition, releases itself by a deposition of fat, which is frequently a companion of feebleness and want of action in the circulating and absorbent functions. The system of over-feeding leads to another evil. Finding the child still continues uncomfortable, recourse is had to "Dalby's Carminative," or some other remedy equally pernicious, to relieve the flatulence and quiet the child. These various compounds of opium, or other stupifying drugs, ruin the tone of the stomach in early life, and lay the foundation for those disorders which are so prevalent in after years. If mothers would resolutely commence the practice of not feeding their children oftener than once in two hours and a half or three hours in a day, and accustoming them to pass the night without being fed at all, much of the subsequent misery and trouble they experience would be avoided. Where a monthly nurse is employed, it should be considered a part of her business to bring the child into good

habits during the time she remains. It would promote the recovery of the mother essentially; and a month of good habits to a child that had never been treated otherwise, would make it easy for mothers to continue the system. At the end of the month, one meal previously given in the day might be omitted, so as to lengthen the time between each, till the child becomes three or four months old, when one of the meals might be supplied by some light vegetable matter, such as gruel, arrow-root, baked flour, or biscuit powder; by degrees, another meal of the same nature may be substituted till the child increases in strength, when soup, or the gravy of meat on bread, may be given, and found necessary for its due nourishment. It must be evident to every reflecting person, that this gradual way of exercising and strengthening the stomach is much more likely to promote the general health of the system, than by this important organ being overlooked or impeded in its regular functions. Weaning will be less dangerous than it often is, and the children, by having become habituated to regularity in their meals, will not be continually craving for what would be injurious to them. The food of growing children should be plain but nourishing, and it is desirable that they should grow up with a simple taste. This can scarcely be the case, where their food consists chiefly of stews, curries, pastry, or highly-seasoned dishes of any kind. Plain roast and boiled meat, is evidently best suited for digestion, and should, therefore, be the manner in which the chief part of the animal food allowed to children should be cooked; this, with a fair proportion of vegetables, and good bread, will increase the muscular strength, and the power of resisting disease. The less butter children eat the better. Their drink should consist of water, or milk and water. Nothing can be more pernicious to the future health and comfort of children, than accustoming them to the use of stimulating drinks. Experience shows that they require no unnatural excitement to induce them to make full use of their bodily powers; and the deep attention which has been given to this subject by modern physicians, should serve to confirm the universal truth, that stimulants are not only unnecessary to human life in its healthy state, but are highly injurious to the constitution. On this subject we deem

it our duty to express clearly our opinion, because we know it is the practice of many kind parents to give their children *wine* daily, from a mistaken idea that it promotes their health, and corrects the tendency to certain disorders to which they would otherwise be subject. Its effect is to give undue excitement to the nervous system, and thus impair its healthy action. In addition to this it creates a craving for more, so that long before the individual is aware, this habit of intemperance may be deeply fixed in the constitution, which it will require far more strength of mind to renounce in after life, than under such a system he can ever be expected to possess. Attention to food and clothing, does not comprise all that is necessary in rearing an infant. A sufficient allowance of sleep to recruit its wasted powers is necessary, and this sleep should be natural, and not obtained by drugs or a rocking motion, which tends to injure the brain. We refrain from entering into this subject further at present, but shall in a future number resume the topic, and show the necessity of moderate exercise to the growth of the muscular system.

For the Mother's Magazine.

"SEEK FIRST THE KINGDOM OF GOD."

Mrs. W.,

MANY excellent directions and important hints have been given in your valuable Magazine, respecting the training up of children. But perhaps no direction can be found, at once so concise and yet so comprehensive—so general, and yet so particular—as that we find referred to in the life of the late venerable Dr. Thomas Scott. This truly eminent saint of God lived to see all his surviving children fellow-laborers in the vineyard of Christ. The cause of this success he ascribes to his seeking for them first the kingdom of God. What mother's heart but glories, and even burns, in anticipation of such a glorious result of all her maternal anxiety and toil with regard to her own children? Well, my dear sisters, if you do indeed de-

sire such a blessing, the way is open for you to obtain it. The same means, which proved so available in his case, may be used by you with the same success. If you are yourselves among the faithful servants of Christ, has this not been the result of your seeking for yourselves first the kingdom of God and his righteousness? And what course can you pursue that will more effectually secure the salvation of your children, than to seek first for them this most valuable object? What can be more plain and simple? You need only recur to the various steps in your own progress, (if you are a real Christian,) in order to furnish yourself with directions respecting your children. When *you* were led to see the guilt and danger in which you were involved, how trifling did all other objects appear, compared with the salvation of your own soul! "O!" you would say, "let this but be secured, and I gladly resign all temporal advantages, which would in the least interfere with this all-absorbing object." How cautiously did you avoid whatever might retard your success! How earnestly did you implore divine aid, especially in bestowing the Holy Spirit to renew and sanctify your heart! All this, and more, you have done, if you have been in earnest for your own salvation. The same course, if perseveringly pursued, in behalf of your children, would do much, if not certainly avail to their salvation.

From this view of the subject, it will at once be obvious, that in proportion as a mother values in her own case the blessing and favor of God, she will seek them for her beloved offspring. In proof of this, many illustrations might be produced; a few I will mention.

Being detained in one of our northern cities by unfavorable weather, I sought to beguile the time by associating with the inmates of my boarding house. Two young ladies, daughters of Mrs. S., the mistress of the house, appeared devoted to the service of the world. While conversing with their mother, she remarked, that she "liked to see young people enjoy themselves in this world, if they have no hope for another." On inquiry, I learned that this unfaithful guardian of immortal souls, was herself resting on a hope, obtained several years before the birth

of her daughters, yet she had never felt its value sufficiently to confess her obligations to her Savior before men.

Another instance will show still further, that personal indifference on the subject of religion, will produce proportional neglect of the most important parental duties. While conversing with the mother of a numerous family, who is a professor of religion, I endeavored to stir up our minds to a greater degree of Christian effort; and as one inducement, presented the case of those around us, who were without God and without hope. Among these were her own children, most of them adults, and none of them appearing to possess the one thing needful. In reply, she very calmly intimated, that it would do no good to indulge anxiety on the subject. Yet probably few mothers manifest more anxiety to secure temporal advantages for their children. Can such a mother have reason to complain, if she should at last find that she, as well as her unhappy offspring, have had all their good things in this world?

But mothers must not only make the eternal interests of their children the paramount object of their solicitude, but they must make this solicitude prominent in all their efforts for them. They should constantly realize, that both they and their children are the property of their Redeemer, and can never lawfully be devoted to the service of another. If mothers would frequently press this upon the minds of their children, in connexion with their own obligation to restrain and direct them, on account of covenant engagements, the most happy results would follow. I very well recollect the deep impression made on my own mind, when my mother referred to her covenant obligations as requiring her to correct me.

Another instance I would cite, as a proof of the benefits that would arise from children being made sensible of their early consecration to the Savior. "Do you think," said a young Miss, not long since, on being solicited to attend a dancing school,— "Do you think I would go to such a place? No—I am a baptized child."

May you, dear Madam, be prospered in your laudable undertaking, till all mothers shall feel it their highest privilege, to

devote themselves and their beloved offspring wholly to the service of their Redeemer.

SYLVIA.

For the Mother's Magazine.

PASSAGES FROM A MOTHER'S DIARY.

..... SHOULD not I, as a Christian mother, abound more in *thanksgiving*? How small a portion of my past life has been occupied in this delightful duty! Tears and complaints have been poured out before my God; petitions, earnest and fervent—intercessions, frequent and repeated—have all had their seasons. But, alas, those *thanks* and praises, in which my Maker delights, have been greatly neglected. And shall not the occupation of heaven, have some share on earth? Let me now commence to give more of my time, my thoughts, my affections, to this sweet, this angelic employment. “Bless the Lord, oh my soul, and forget not all his benefits.”

I am a mother. Sweet, endearing sound! name more precious than India's gems, for it gives me jewels which India could not purchase. Have I ever allowed murmuring thoughts to intrude, when the cares of a mother have pressed upon my soul? When one little one after another has hung upon my lips for counsel and instruction; when childish quarrels have been referred to me for settlement; and when a mother's responsibility has weighed down my earthly strength, have I said within myself, “my burden is greater than I can bear?” Oh, wicked, rebellious thought, be from this time forever cast out and trodden under foot. To every duty has not thy Maker annexed his promise and support? “Cast all thy care upon him, for he careth for thee.”

How many Hannahs are in “bitterness of soul, and made by the adversary to fret,” because they have not this blessing, for which I have been so ungrateful. How many, possessing stores of wealth, would cheerfully exchange them all for this “heritage of the Lord.” Let me then abound more in thanksgiving,

and delight myself more in the God who has crowned me so abundantly with blessings.

I am a *Christian mother*. No swelling Ganges shall receive these lovely forms, as a sacrifice for a parent's crimes. No burning Moloch shall enfold them in his horrid arms. They shall not live to follow in vice some deluded Brahmin, or sigh for the sensual paradise of a cruel Mahomet. *The Bible is theirs*. To me are its blessed truths committed to unfold to their infant minds. The Holy Spirit waits to impress these truths, and Jesus the Mediator intercedes for these lambs of his flock at his Father's throne. The blessed sanctuary opens its willing doors, and the ambassador of Christ calls aloud, "Come unto me, and be ye saved." The Sabbath school attracts to its sweet instructions, while the family altar, and a father's gentle admonitions, unite to draw my offspring to the Savior. And shall I be slow to exclaim, "Bless the Lord, O my soul?"

I am a *living mother*. While many of my sisters in Christ, many useful, invaluable mothers, have the last year been numbered with the dead, I am spared. What cause is here for thanksgiving! Spared to labor for the salvation of these never-dying souls; spared to communicate to the thousand necessities of their helpless little bodies, to which who can minister like a mother? Well did Cowper remember them, when he said,

"Thy nightly visits to my chamber made,
That thou might'st know me warm and safely laid;
Thy morning bounties, ere I left my home,
The biscuit, or confectionary plum;
The fragrant waters on my cheek bestow'd,
By thy own hand, till fresh they shone and glow'd."

I am spared to trim the light which has shone in me before so dimly; and, as a feeble star, to "allure to brighter worlds, and lead the way." Animating reflection! Let despondency no more intrude, but henceforth may I go on my way rejoicing.

I am the mother of *living children*. With my life, theirs have also been spared. I have not mournfully to exclaim, "With the living there is hope," and sigh in anguish over the

lost dead. Their joyful voices still gladden my ear, their mirthful faces yet rejoice my vision. Oh, let me be thankful, while life and opportunity are granted. I have lately visited a mother, who in one short week's illness was deprived of her only daughter. The little one, in health, used to beg her mother to stay by her bedside, and hear her repeat her prayer; but, encompassed with labor, she would reproachfully reply, "My child, I have taught you the prayer, and you know it perfectly, and surely you can say it without me." Could that child be recalled, what labor would be so great, what care so arduous, as to prevent that mother from ministering to the wants of an immortal mind?

I am the mother of a *Christian*. And is it so? May I indeed indulge the thought that my first born has been born anew to everlasting life, and has become heir of God, and joint heir with Jesus Christ? Have I been the blessed instrument of turning one sinner from the error of his ways, and have angels rejoiced over a repenting prodigal? Here, then, is still greater cause for giving thanks—here is a stimulus to renewed exertion. When my limbs grow weary and my heart grows cold, when vexations try and troubles overwhelm, Lord, let me not despond, but still exclaim with the Psalmist, "Surely goodness and mercy *will* follow me all the days of my life." Let past experience raise my hope and strengthen my faith, and enable me to renew my covenant with thee, exclaiming, "I will praise thee while I have being."

For the Mother's Magazine.

THE ORPHAN.

MRS. A. G. WHITTELSY—DEAR MADAM,

As you liberally invite, through the medium of your valuable publication, "the co-operation of all who feel an interest in the rising generation," I therefore, with extreme diffidence, present the enclosed communication to your notice; praying that it may contribute to the edification of some mother, guard-

ian, or *friend*, who may sustain so responsible a relation to the young. None can be more deeply impressed than myself, with the importance of filial duty, and the high responsibility of the parent; but, while we exercise this responsibility, let us do it with increased self-examination and prayerfulness, that we touch not lightly the sacred trust committed to us. There is, if I may so speak, something too sacred in the sanctuary of the young affections, to be approached with any thing short of that wisdom which comes from God alone. I am led to these observations by an acquaintance with a case, which furnishes an extraordinary exhibition of mistaken parental tenderness, and unqualified filial duty, which permit me to style "THE ORPHAN."

ANN-ELIZA A—— was the daughter of a respectable clergyman, stationed in one of our most prominent western settlements, who, through his untiring zeal and unceasing exertions in the cause of his divine Master, entered prematurely into the rest of the "people of God," when his daughter was little more than seven years of age. The *mother*, and she was a *pious* one, survived the earthly partner of her joys and sorrows but little more than six years, leaving poor Ann-Eliza an orphan, in its most qualified sense, ere she had entered her fourteenth year. But this mother claimed by faith the *orphan's promise* for the loved one she was about to leave—"When my father and my mother forsake me, the Lord will take me up,"—and breathed her last prayer, not for the temporal prosperity *alone* of this child, not for the poor emoluments which earth could bestow—but, that she might have her treasure in the skies, and become an humble instrument of usefulness in the kingdom of that Redeemer whom her parents loved and served. This prayer of faith was heard. The orphan was speedily adopted into the family of an uncle, who had previously no children, except the spiritual ones (for he too was a clergyman) which God had given him, during a ministry of twenty-five years. The venerable man doubtless felt, and *deeply* felt, the new responsibility intrusted to him, and spared no pains in the cultivation, moral and intellectual, of his new charge, while she reciprocated the bene-

fits thus conferred with more than ordinary affection and confidence.

After passing nearly two years at her new home, it was judged best that Ann-Eliza should be placed at a boarding school, which was accordingly selected in the city of —, under the tuition and in the family of a pious and approved instructor, one who was himself a beloved friend of her own dear parents. Under such auspices, it was little likely that Ann-Eliza would deviate from the path which her departed parents would have chosen. Early religious instruction had taken a permanent root in her heart, and the dying entreaty of her mother, “early to seek the Redeemer” as her portion, was not unheeded; and she solemnly resolved, as far as circumstances would enable her, to devote her life to his service.

It was at this interesting period she became acquainted with a *student*, pious, devoted, and zealous, who, like herself, was an orphan, without wealth or distinction, other than he shared from open-hearted benevolence, and his own distinguished exertions, the high aim of which was, to fit him for usefulness as a minister of the Lord Jesus, and a missionary to dying souls. Never were two spirits more congenial than those of these pious orphans. Now, thought I, is the prayer of faith answered, and angels have smiled upon their mutual consecration to each other, and to God. The church approves—and the spirits of their departed parents respond amen! Yes, go, beloved ones, and serve the Redeemer, who bought you with his blood, in a foreign land. Ye have no parents’ hearts to bleed at the separation, no brothers or sisters to beckon you from the path of duty;—your young fancies have not been warped by the common vanities of youth—the syren song of ambition, except in the cause of Jesus, has never saluted your ear.

But, to return from my reverie. The term was rapidly expiring which Ann-Eliza was to pass at school; and her friend must remain some few months a student, previous to the solemn consecration anticipated. Their last interview at — was a solemn one, in which they renewedly pledged their vows to each other, and to God. A correspondence ensued; and as she had been wont to communicate unreservedly to her uncle all that

interested her, she lost no time in acquainting him with her accumulated interest in Mr. —, whom she knew he had unhesitatingly patronised while in college. But what was her surprise and consternation, when the letter she first handed her beloved uncle was returned coldly back, and she, with a look of stern disapprobation, required to attend him in the study.

"*Ann-Eliza,*" said the venerable man, "*I esteem our friend, approve his zeal, and pray for his success. But oh, never can I consent that you, the child of my old age, become the wife of a foreign missionary. I know of better, brighter prospects for you; I therefore require you immediately to dismiss all thoughts of Mr. — as your companion for life.*"

Never, *no never*, can I forget the trembling, but suppressed agony, with which the poor girl rushed into the chamber where I was sitting. Human sympathy was too poor to proffer on this heart-withering occasion. It was an orphan who now stood before me, one from whom the dearest ties of nature had early been riven; and the silken cord of friendship, so innocently woven, was sundered (as regarded its benefits to herself) by a single stroke!

Think you, Christian mother, that this too affectionate uncle asked wisdom of Him who alone is wise to direct, when he stamped the fiat of disapprobation upon what God approved? How poor a portion was the pageantry of wealth, to the riches which a Savior bestows upon those that love him!—How was that uncle to meet, unrepentant, the *almost* answered prayer of a dying mother?

But to return to the sequel of my narrative. It was necessary Ann-Eliza's friend should be speedily informed of this interview, so fatal to their dearly-cherished hopes and fondest wishes. But how should it be done? She at first resolved to write the particulars of this interview, and request the friend of her heart to leave it in the hands of that Providence, who would order all things well;—but, in so doing, she should disobey the order of a parent, in whom she considered herself bound implicitly to confide. She resolved, and re-resolved—wrote, and tremblingly committed the manuscript to the flames:—for, should she so

far deviate from a sense of filial duty, as to say the will of him whom God had given her as a father, was not her own? Would it not be unchristian, and devoid of principle, thus to default her benefactor and friend? At length, with a struggle in which reason seemed to reel, and the anguished heart to forget its consciousness, she told him, that circumstances, over which she had no control, must oblige her forever to dismiss all thoughts of their proposed union.

The letter was duly received by Mr. —, and its contents were fastened like mortal arrows in a heart which had hitherto risen superior to the ordinary shocks of adversity. For a while his usefulness was suspended, and the fondest hopes of his friends blighted. But a kind superintending Providence, (for my story is not a fictitious one,) in time, healed the wound which he had so unreasonably sustained, and restored him to the church, not indeed to serve its interests in a foreign land, (an evil which Ann-Eliza's uncle so greatly dreaded,) but at home, honored and beloved by a numerous people.

Poor Ann-Eliza! would that I could drop the curtain here! for my heart involuntarily recoils at a recapitulation of the sorrows of this forlorn and injured one; and never, no never, until the veil of eternity is drawn aside, shall we be able to calculate the days and nights, and weeks and months, of anguished perplexity through which this orphan has passed. True, she was speedily married, agreeable to the fondest wishes of her uncle, although little prepared, by early training, or by innate qualities, to endure the ostentatious pageantry of wealth. But oh, the unseen storms of adversity which were lowering over these gilded prospects! It would seem as though a just Providence visited, with unprecedented mortification, the connexion which her uncle had so blindly chosen, and to which she, from her high sense of filial duty, had so implicitly yielded. True, this bruised and broken reed sustained her soul in patience under her accumulated load of grief, for she was still a Christian, although her lustre was eclipsed, and her usefulness impaired, by the wayward circumstances in which she was involved. Oh, it was truly pitiful to see such a star compelled to wander from its own congenial element of peace and light, into one of dark-

ness and discord. True, the fond uncle, when his last sands were running, mourned his fatal error in judgment, which must survive, in its consequences, long after his mortal part shall rest beneath the clods of the valley, and the spirit ascend to God who gave it.

To say that the destiny of our children is ordered by an overruling hand, and all their wayward circumstances measured by the same, is to utter a truth to which it is hoped all would subscribe; but it augments the guilt of such parents as hold their offspring too close to their heart, to let the Redeemer who purchased them with his blood, claim his dear-bought right.

Christian mothers, while we carry our offspring to the feet of Jesus, and dedicate them to him, let us be warned by the history of Ann-Eliza A——, not practically to withhold the gift.

For the Mother's Magazine.

WHAT IS THE DUTY OF CHRISTIAN PARENTS IN RESPECT
TO POPULAR AMUSEMENTS?

THE field embraced by this inquiry is one of large extent. The limits allotted to this communication will not permit me, even if I possessed the requisite ability, to enter upon a minute survey of it. And besides, by presenting a great variety of topics in the same connexion, although they may have the same general bearing, the mind is apt to be distracted and confused, leaving but an indefinite and feeble impression. It is a maxim, the wisdom of which has been sanctioned by universal experience, "one thing at a time." I shall, therefore, instead of noticing all the diversified forms of popular amusements, confine myself to one, which, unhappily, is too prevalent among the youth of our land. I refer to that of DANCING. Some of your numerous readers may, perhaps, question the propriety of discussing this topic at this time, since an interesting article on the subject appeared not many months since in the Mother's Maga-

zine. But able and interesting as that discussion was, it was comparatively brief, and did not assuredly exhaust the subject. In the remarks that I propose to submit, I shall aim at brevity, and still I shall crave indulgence of your readers, while I present the subject in several of its various aspects.

The question is often asked, "What do you think of dancing? Is it an amusement more exceptionable than many others which are allowed?" These questions, I am sorry to know, are sometimes proposed by those who manifest, at different times, considerable solicitude for the salvation of their children. Let me then, first of all, solicit the attention of your readers to the light which the Scriptures throw upon this point. "To the law and to the testimony." It is freely admitted, that dancing was common in ancient times. "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances." This was in commemoration of that wonderful event, by which the oppressed and trodden down Israelites were rescued from the cruel despotism under which they had for so long a period groaned. They said, "Sing ye to the Lord, for he hath triumphed gloriously. The horse and his rider hath he thrown into the sea." It is recorded also, that the daughter of Jephthah, when he returned from the slaughter of the Ammonites, came out to "meet him with timbrels and with dances." This was not an act of religious worship, and yet it bears not the slightest resemblance to the dancing of modern times. She went forth alone, and, as was common at that period, greeted her parent with demonstrations of unusual joy. In like manner, the women on a certain occasion came out of "all the cities of Israel, singing and dancing, to meet king Saul." They came also "with tabrets, with joy, and with instruments." They had just experienced a merciful, and, as they deemed it, a most marvellous deliverance. Goliath, the champion of the Philistines, who defied the armies of the living God, had been slain. Another instance of dancing was when the ark was brought from the house of Obed-edom. "As the ark of the Lord came into the city of David, king David leaped and danced before the Lord." Not a word is necessary to prove that this was intended as an act of religious wor-

ship. The same is true in respect to the exhortation, "let the children of Zion be joyful in their King; let them praise his name in the dance." So, when the prophet Jeremiah predicts the restoration of Israel, and says, she shall "be adorned with tabrets, and go forth in the dance of them that make merry," it is abundantly obvious, that he means nothing more, than that the triumph of truth and righteousness shall be complete. There are several other instances, where the inspired writers employ phraseology which indicates that dancing was an emblem of prosperity and joyousness of heart. Job says, after inquiring "why do the wicked live, become old, yea, and mighty in power? they send forth their little ones like a flock, and their children dance." So, when the prodigal returned, there was "music and dancing." And when Herod's birthday was kept, the daughter of Herodias "danced before them, and pleased Herod." There is yet another passage upon which much stress is laid, as countenancing this fashionable amusement. It is this: "A time to weep and a time to laugh, a time to mourn and a time to dance." Some writer very properly makes the following inquiries in relation to this passage: first, "What is the *right* time? Second, Is the text a command, permission, or declaration? Third, What *kind* of dancing does the text intend?" When these inquiries are intelligibly and conscientiously answered, this passage, at least, will not be appealed to, in support of the practice under consideration.

From this brief examination, the following things are obvious: First, That dancing, or rather those attitudes designated by such phraseology, constituted a part of the religious rites of ancient times. Second, That dancing is never spoken of with approbation, unless employed in religious homage. Third, That it was performed generally in the daytime, in the open air, in highways, fields, and groves. Fourth, That there is no evidence that the two sexes *united* in this exercise, either as an act of worship, or for purposes of amusement. And fifth, That there are no instances of social dancing for pleasure, except that of the "*vain fellows*" mentioned by Michal, who were *shameless and indecent*; that of the *ungodly family* mentioned by Job, whose end was destruction; and of Herodias, who obtained

the rash and impious vow, by which that eminent servant of God was beheaded and destroyed. If these results may be relied on as true, it is plain, that no support can be derived from the authority of the Scriptures, to the practice under consideration.

But there is another view of this subject, which claims our attention. This respects the influence upon the minds of the young, which uniformly results from the amusement in question. I need not expand my remarks on this point. Every parent who has had experience, or made much observation, knows full well, that the influence of this amusement is dissipating and bewitching upon the minds of the young. It begets a disrelish and a disgust for the common avocations of life, and is, to the last degree, unfriendly to mental culture and improvement. I know it is claimed, that by this means ease and elegance of manners, and gracefulness of action, are acquired; that a preparation is gained for an introduction to polite and genteel society; that a timid, and bashful, and awkward exterior, is exchanged for the varied accomplishments which are so ardently desired.

Now, admitting all that is claimed by the advocates of this amusement, it is a question demanding the most serious thought and consideration, whether the pernicious influences inseparably connected with an indulgence in it, do not far exceed the benefits which are ever derived from it? But I deny, in the most unqualified and positive manner, that there is a single advantage from the practice under consideration, which may not in other ways readily be secured, without detriment to the mind or the morals of the young. It is a mere pretence of those who wish to give countenance and currency to parties of pleasure and frivolity, that the training of youth to "take the step and lead in the dance" answers high and important advantages. At any rate, these advantages lie upon the surface; they are apparent rather than real, fugitive, not enduring. Those who value them so highly, seem to overlook the great design and end of education. If this were merely or chiefly to impart ease and gracefulness to the person, and thus enable youth to make

an imposing appearance, and to "cut a figure in the world," the means would be judiciously selected. But what mother, and especially what Christian mother, can be satisfied with that training of her offspring, which will prepare them only for the circles of fashion and folly? What Christian mother does not recognise the duty of improving, first of all, and most of all, the heart, the understanding, the moral powers of the young? Here is the point where the training, the discipline of our race, need to be commenced. And many parents have witnessed the wreck of their fondest hopes in regard to their children, *because they have been more anxious to adorn their persons than to improve their hearts.* They gathered as they sowed. Having sowed "the wind, they reaped the whirlwind." There are means enough, by which refinement, and simplicity, and elegance of deportment, may be acquired, without the dangerous process of permitting our children to mingle in the gayety and festivity of the "modern dance."

But there may be some, who will readily accord with all this, so far as it respects the ball-room and the public assembly. And yet they inquire, "can there be any impropriety or sin, in permitting this diversion occasionally in the social circle? Will the young be injured by such indulgences?" I reply, they may doubtless spend their time in a way in which they will receive much greater injury. And still, I dare not speak a word in commendation or in palliation of a practice of this kind. I know, indeed, it is allowed in some families which are esteemed as religious. But still this does not make a thing right, which is wrong; nor does it prove, that unhappy and pernicious influences do not flow from it. There are families, as well as individuals, who have a reputation for piety, which is baseless as the reveries of a vision. No appeal to precedent or authority can sanction, much less sanctify, a custom which reason and religion disapproves. And besides, if dancing is permitted in the social circle, it will beget a strong desire to mingle in the gay and public assembly. The pen of inspiration has recorded of a certain thing, "leave it off before it is meddled with." This exhortation is eminently applicable to the subject under discus-

sion. If Christian parents countenance this amusement in the social circle, it will be difficult to convince their children of the impropriety of it in other circumstances.

I cannot close this communication, without a word in respect to the claims of consistency on the part of Christian parents. Here I would speak affectionately, and still plainly and decidedly. In my apprehension, there is an utter inconsistency in praying for the conversion and sanctification of youth and children, and at the same time giving them permission to mingle in scenes where we know all seriousness is discountenanced and discarded, and vanity and folly are substituted in its place. The instrumentalities which God has appointed for the salvation of men, must be used with our children, if we expect them to become effectual. But how strange must it seem to an unbiassed mind, to press upon their consideration, at one time, the vanity of the world, and the inexpressible value of their undying souls, accompanied with earnest prayer that they may be brought to repentance, and to a candid acceptance of the truth; and at another, permitting them to mingle in frivolous and dissipating scenes, where none think of God, or call upon his name! As a Christian parent, you will admit, that you ought to engage in no enterprise upon which you cannot conscientiously crave the blessing of heaven. Can you, I inquire, ask this blessing upon your child, while, with your permission, he is with the gay, the giddy, and the thoughtless, in the dance? Go to your closet, after such permission has been given, and make the trial. I can predict the result. You will have misgivings, and upbraidings, and a tumult of emotions, which will destroy the fervor and faith of your petitions. No, Christian parent, you cannot with confidence offer prayer in behalf of your children, while you do not restrain them from those resorts, where the gay, the volatile, and the wicked are assembled. One of the petitions which it is presumed every Christian parent has taught his child to offer, is, "lead us not into temptation." There is no one more important, none whose influence is more needed to restrain us from the paths of transgressors. In what light, then, must the consistency of that parent appear, who countenances a child in mingling in those scenes, where he knows most fully

that temptations abound? Can he, after giving such permission, reasonably expect the blessing of heaven to accompany his efforts for the salvation of his cherished one? Can a Christian mother, with a clear conscience and a strong faith, meet in the "loved association" to pray for the early conversion of her offspring, while, with her permission, they repair to circles where God is forgotten, and every thing sacred is studiously concealed, if not made the subject of merriment and derision? As a mother, to whose care are committed precious immortals, I desire to bring these inquiries home to my own conscience, while I press them upon the serious consideration of my sisters and associates in the important work of Christian education. I know that the restraining influence which I advocate, may seem to some rigorous and unnecessary. But so it will not appear, I am most thoroughly persuaded, when the tendencies of this amusement are fully developed, or when life is reviewed, and the decisions of the great day are made. A. G.

For the Mother's Magazine.

QUESTIONS FOR DISCUSSION.

THE following are questions proposed for discussion at the meetings of the Maternal Association of the Brick Church, to be held on Wednesdays, at Mrs. Holden's, No. 18 Beekman-street, during the year 1837, at 11 A. M. from October to April, and at half past 3 P. M. from April to October:

Jan. 11. Quarterly Meeting.

25. What did we promise in behalf of our children when we dedicated them to God?

Feb. 8. Do we conduct ourselves toward our children as though they were God's property, and not our own?

22. When we pray for the conversion of our children, do we make the appropriate efforts which God requires to secure this blessing?



THE MOTHER'S MAGAZINE.

VOL. V.

MAY, 1837.

NO. V.

For the Mother's Magazine.

THE CHRISTIAN MOTHER.

BY MRS. PHILLIPS, CAPE TOWN, SOUTH AFRICA.

MAN being intended by the Author of his existence for a life of activity, all his functions are wisely constituted so as to fit them for this object; and they never go on so well, as when his situation demands a regular exercise of all his organs. It is a law of nature in the human frame, that when a muscle, for example, is called into frequent use, its fibres increase in thickness and tone, within certain limits, and it thus becomes capable of acting with greater force and facility; while, on the other hand, when a muscle is but little used, its dimensions and power decrease in a corresponding degree. A state of activity increases also the circulation of the blood, a circumstance which is indispensable to the healthy state of the muscles, as well as other organs of the body; for when any part is stinted in its usual supply, it becomes weakened, and at last loses its power of action. It is the infringement of this law of nature, which entails, in many cases, so much misery upon the young, who either from confinement in large cities are unable to procure sufficient healthy exercise, or from the degree of restraint in which they are kept by parents and teachers, are unfortunately denied the use of it, from mistaken ideas respecting the proprieties of behaviour, and imaginary elegances of form and shape, which do not permit that alternate contraction and relaxation of the muscles which are necessary to the growth and strength, the freedom and elasticity of the body.

May not many of the spinal complaints, and much of the debility and languor observable in growing girls, arise from their being obliged to continue in a forced position for several hours, on a seat without any support to the back, thus keeping one set of the muscles too long on the stretch? The injurious effect of sitting so long is perhaps counteracted in boys, by the vigorous nature of their amusements in the intervening hours, which, by the energy they call forth, infuse more tone and vigor into their system.

Parents often feel as though the boisterous efforts of the young to exercise themselves were a great burden; but were they to consider the subject, they would undoubtedly see in it a proof of the wisdom of God, who has himself implanted that desire of constant motion and activity, as a chief auxiliary in the promotion of health and vigor. To render exercise as beneficial as possible, it should obviously be taken in the open air, and be of such a nature as will occupy the mind as well as the body. Gardening, hoeing, social play, and other sports of every kind, are far preferable to regular unmeaning walks, as they tend to develop and strengthen the bodily frame, to secure a straight spine, and an erect, but graceful and easy carriage.

Much has been written of late against the use of stays for girls; and the facts that are adduced to prove the great difference in the number of girls over boys affected with spinal complaints, afford ample proof, that so far from stays and absence of exercise contributing to an elegant carriage, they are directly opposed to its acquisition. Let not then Christian mothers be so far led astray by prejudice and habit, as to continue a practice from which it is probable their own health has suffered, and to which fashion seems to demand the sacrifice of the health of their daughters.

Nor is it necessary that exercise should always consist of amusement. Daughters may be taught to consider it an agreeable occupation to assist in the duties of the family, and thus facility be given to those muscles which are to be regularly called into exercise, and habits of activity formed in those useful duties which must, in after life, occupy a considerable portion of their time and attention. A feeling of being useful

would add dignity to the character, while it strengthened the bodily organs.

Is it not by long and constant practice that the eye is trained to see at a great distance—the ear to catch remote sounds—and the touch of blind persons to discover the nature of objects? The connexion that exists between the health of the body and the vigor of the mind is so close and intimate, that it is impossible to tell where one begins and the other ends. Healthy muscular action gives tone and vigor to the nerves, by which the mind communicates with the body, and the cheerfulness of the mind in return prompts to the means of securing the health of the body. From this it will appear, that the most perfect of all exercises, are those which combine full play of all the muscles of the body, mental excitement, and the unrestrained use of the voice. Hence we find, that what are called wild, romping boys and girls, often turn out the strongest and most healthy; while those who submit to the restrictions imposed by such as neglect the wise and benevolent dictates of our Maker, generally become more delicate as they grow older.

Let not Christian parents consider this part of their duty to their children as of trifling importance. How many highly gifted individuals have been prevented from filling those spheres in life for which they were otherwise qualified, by the unfitness of their bodies to perform the duties demanded of them! And can it be a trifling circumstance, to counteract in any manner the command of God, “to glorify Him with our bodies as well as by our spirits?” Let a sense of moral obligation urge us to the performance of this duty. The body should be cultivated, because it is the most wonderful part of the creation of God on earth. It should be cultivated, because of its most intimate connexion with the mind, and particularly because of the sacred relation which the scriptures inform us subsists between the renewed nature and the eternal Spirit. “What, know ye not that your body is the temple of the Holy Ghost, which is in you?” 1 Cor. vi. 19. “Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?” 1 Cor. iii. 16. Thus the scriptures confer honor on the body, as the casket which contains the immortal soul; and thus the body is to be

made holy, by its union with the Deity. And the inference it draws from this fact is, the urgent duty of cultivating the powers of the body, on religious principles, for the service of God. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. x. 31. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. iii. 17. "Let not sin reign in your mortal body, that ye should obey it in the lusts thereof; neither yield your members as instruments to sin; but yield yourselves to God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. vi. 12, 13. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service." Rom. xii. 1.

Let Christian parents feel, that in training their children to temperance, activity, and hardihood, they are preparing their bodies for suitable instruments to carry on the work of God in the world, and to encounter the trials and difficulties which they must meet with in their passage through it with firmness and cheerfulness. If we would raise up a host of devoted servants to the cause of God, there must be knowledge and there must be obedience, with regard to the *body* as well as the soul; and there must be a cultivation of bone and sinew, and muscle and nerve, as well as of head and heart; and in addition to all, there must be, with regard to all, habitual waiting upon God, and dependence on him, or "the youth will faint and be weary, and the young men utterly fall."

For the Mother's Magazine.

THE PECULIAR FACILITIES AFFORDED TO MOTHERS FOR TRAINING UP THEIR CHILDREN FOR GOD.

..... WHEN it is asserted, that the character of the coming age will depend very much on the mothers now living, it is not intended to exclude the share which *fathers*, in many instances,

have in forming the moral and intellectual traits of their children. The latter, doubtless, exert a degree of influence which is not to be overlooked, in our estimate of the means by which the present and eternal allotments of the young are affected. In insisting on the influence of mothers in this concern, the impression must not be made, as perhaps it sometimes has been, that *all* is in their hands, and that it depends *wholly* on them as to that which their children are to become in after life. This would savor of gratuitous and extravagant assertion. Much less is it intended, that fathers are *excused* from employing such means as are in their power, to train up their children in the way they should go. Doubtless they might do, and ought to do, much more than is generally done, on their part, in impressing the seal of intelligence and virtue on the rising race. It is a mistaken notion, that fathers may blamelessly leave this important work altogether to their female associates—that there can be found any sufficient excuse, in the provision which they are required to make for the temporal necessities of their families, for the neglect of the minds, and morals, and religion of their children. The father's absence from home is not perpetual, at least it ought not to be; and when he is present in his family, his presence should be felt in its authority and its beneficence. He is not excused from doing his duty, whatever it may be, personally and independently, to his children and domestics. Especially is he required to combine his efforts with those of his partner, in the Christian ordering of their household.

But although the *paternal* influence is not to be kept out of view, it is certain that the influence of *mothers* deserves especial notice, in every plan designed for the benefit, particularly for the spiritual benefit, of the rising generation. That influence is great—in all probability it is much greater generally than that of fathers. At least, it is peculiar. The mother moves in a sphere of her own. She possesses facilities and advantages for acquiring and sustaining a control over her offspring, which belong only to the sex. In the early minority of her children, she has, without doubt, the most control over them, and by far the most to do in forming their temper, habits, and character. And let it be remembered, that it is at that very period of life

the mind is most ductile—that whoever has the sway of them then, exercises a prodigious power in fixing their whole future destination—that the elements of thought and feeling are then moulded almost at will. It is a solemn thought, mothers, that at the very period when the character may be the most easily shaped, after any model that may be selected, you are in the height of your influence, in respect to those precious immortal beings whom God has committed to your care. It is through the wonderful wisdom and goodness of God, that things have been constituted after this manner. The peculiar facilities and advantages given to mothers, for training up their precious charge for God, arise from such circumstances as the following :—

1. Mothers have the *immediate care of them in their early helplessness*. This is, by the appointment of the God of nature, constituting such a guardianship of infancy as it needs—such as it needs not only for direct sustentation, but for general support, health, and cleanliness, calling forth the powers of the body, cultivating the affections of the heart, and teaching “the young idea how to shoot.” The child is thus made immediately dependant on the mother, for these necessary purposes, in the very beginning of its existence in this world, so that she gains the earliest notice of the child, and lays the first foundations of influence over its heart and understanding. Such, at the commencement, is the care involved in the maternal relation. That which attaches to the paternal relation is less direct; it is of a more general kind, especially at the first. The advantage, then, which the mother possesses is great, and in this respect greater than is enjoyed by the father, as to the preparation of the child for its future allotments. She can mould it from the earliest dawn of infancy.

2. Mothers, *in consequence of their domestic character, and constant habits of association with their children*, are fitted to exert over them a good and lasting influence. This is an advantage of incalculable amount, and every mother should be anxious to make the best use of it possible. God has placed them in the situation which they occupy, with those tendencies that make home dear to them—dear, if they are not perverted

by false views or an erroneous education, or if perchance they are not driven from its enjoyments by peculiar trials from those in whom they ought to find satisfaction. And even then there are few women who do not cleave to the wreck of their domestic hopes and happiness. As long as the tender objects of their care remain, so long are they willing to be the tutelary genius even of the cheerless fireside. Their domestic character, then, is formed by the wise constitution of the Creator, and their habits of association with their children grow out of it, and are congenial to the genuine and unsophisticated feelings of woman. These are powerful influences, and they tell on the hearts of the young. We cannot love domestic life, and we cannot associate constantly with any human beings, especially with children, without impressing upon them, in a measure, our own peculiar feelings and character. These things give us a control, and as they are peculiarly characteristic of mothers, they give the latter especially a control over the tender and susceptible hearts of their offspring, of incalculable importance—a control which God designed should be of a most salutary nature.

3. Mothers, from their *native delicacy and the circumscribed sphere in which they are called to move*, are fitted to exert exactly that influence over the young which is the most efficacious. Females can never safely step out of their appropriate sphere. Their modesty and delicacy, their unpretending and unobtrusive pious cares, are the great means of their usefulness. Their influence from these sources surpasses our conception. When these engaging characteristics are laid aside, women cease to have that influence which God designed they should exert over human society, in refining and softening it—in making it virtuous and happy. They no sooner invade the province of the other sex, than they experience a loss of influence for which nothing can compensate. No gifts, or talents, or virtues, in other respects, can make up *that* loss. Nature, reason, and the Bible, have therefore guarded against their occupancy of the ground which belongs to men, by subjecting them to the certain loss of their influence, if they attempt it. But the qualities which unfit them for the peculiar responsibilities of the stronger sex, are precisely those by which they are fitted to do the work

for which God designed them. The purity, and the delicacy, and the retirement which they should cherish, are perfectly adapted to the training and management of the tender and susceptible minds of the young. The delicacy of the mother harmonizes with the susceptibilities of the child. She can do what the father cannot, at least cannot so perfectly do, and that is, lead by an influence so gentle, and at the same time so strong, that the keenest sensibility of young minds will not be offended or injured. The control of youthful appetite and passion, is then best committed to those, whose nature and situation best prepare them to enforce by example what they teach by precept.

4. It is a facility which mothers enjoy for the most beneficent action on young minds, that they are *endowed with peculiar tenderness and affection*. This is their characteristic both as females and mothers. Their constitutional kindness and softness of spirit, combined with the peculiar parental love, admirably fit them for their important vocation, as the guardians and instructors of the fresh and unfolding minds of their helpless charge. By means of these qualities, they are enabled to gain the confidence and affection of a child in an eminent degree. Through divine grace, they often win over the heart to virtue and piety. With an aid so efficient, the plastic hand of maternal affection moulds the susceptible being after the likeness of its own loveliness. This constitutional character is not possessed or manifested in so distinguished a manner by the other sex. It is an advantage which God has more uniformly confided to the mother. The unfeeling and unkind mother is a rare spectacle, and as shocking as it is rare. The most important agencies in forming the disposition and character of the rising generation, are connected with the above named quality of mothers.

5. It is characteristic of those who hold this relation, that they *commonly have a quick discernment of the tempers and character of their children*. Their situation and employment lead them to make nice and accurate discriminations of this kind, to say nothing of a superior native power of discernment in that respect. Of the causes that modify character and reputation,

females are allowed on all hands to be the most accurate judges. This is no slight advantage put within their reach, in their vocation, as the divinely constituted guardians of the young. It enables them to shape their actions, to a wise control of those whom God has committed to their care. It enables them to adapt suitable means, to effect their holy and beneficent purposes. It enables them to counsel and advise, as often as the instructions of a heavenly wisdom are needed, (and when are they not needed by erring childhood?) in the most efficacious and successful manner. This is a facility for making impressions on youthful minds, which ought to be highly estimated.

6. Mothers are eminently fitted to wield a desirable influence over the young, from the *superior devotedness to God and religion, which they are known in very many instances to possess*. The history of piety, and the condition of evangelical churches attest the fact, not only that greater numbers of females are apparently gathered into the kingdom of God, than of the other sex, but that examples of distinguished piety oftener abound among them. To what can this fact be traced, but to the discriminating grace of God, and to his mercy for a lost world, inasmuch as he causes those who are in the situation to exert the largest amount of influence over the moral principles and character of children, to feel the strongest desire to exert it? And since such is the fact, how seriously ought the obligations of mothers to be realized, in regard to their children! Indeed, they will realize their obligations in this particular, if they are pious, and in proportion to the depth of their consecration to God. That they have often, in ages past, acquitted themselves faithfully in respect to their precious charge, the frequent conversions of their children have shown.

(TO BE CONTINUED.)

For advancing the comfort of the poor, the sick, and the dying, the will is every thing. How much can be done if we have the will to do it! How much is to be done without money, or at a small expense! How little do they do who merely give money!—*Reed*.

For the Mother's Magazine.

INSTRUCTION NOT EDUCATION.

Mrs. W.,

It was remarked by the late Rev. Joseph Emerson, that, "were the angel Gabriel commissioned to visit our world, for the purpose of instructing a single child, and that a child of the meanest beggar, he would consider it a great and noble object." To those who can appreciate this subject, this assertion will not appear extravagant. How highly responsible, then, is the station of a mother! To her is intrusted not only the instruction, but, to a great extent, the whole formation of the moral character of her children.

When conversing with a pupil of the celebrated Fellenbourg, I inquired, whether his system contemplated moral instruction? "*We consider instruction,*" said he, "*but a small part of education.*" If this sentiment is correct, we shall find less occasion for surprise, that among those who have enjoyed the most favorable means for religious instruction, not a few profligate characters may be found. Though many of these are finally reclaimed, still this temporary declension is the occasion of much reproach to the cause of religion. How often do we see in those who have enjoyed these means, great deficiency in religious attainments, if not lamentable profligacy! The sons of clergymen have been considered as profligate, almost to a proverb; and although this may justly be deemed invidious, still the existence of such a sentiment is an evidence that it is not altogether unfounded. Does not this apply with equal propriety to the children of all professional men, and indeed of all those who occupy conspicuous stations in society? And may it not be added, that all children, who from any circumstances are the objects of unusual attention or indulgence, very seldom become the early and consistent followers of *Him*, who was meek and lowly, and whose terms of discipleship were self-denial?

But to be more particular; who among your numerous readers has not remarked, that an only child—an only son among

several daughters—the youngest child of a large family, and indeed all children who are peculiar favorites in their respective family circles, whether from situation, personal beauty, or natural vivacity,—I say, who has not remarked, that in all these cases, without a powerful counteracting influence, ruin may be considered as almost inevitable?

And why is it thus? Is it not because flattery and indulgence, that are usually lavished on children in such circumstances are calculated to excite and strengthen some of the most baneful propensities of our nature? True, these effects differ according to variety of natural disposition and peculiarity of circumstances; but the natural tendency is, in all cases, supreme selfishness. These flattering attentions have produced many a Napoleon in disposition, who, though not possessed of talents to conquer a world, yet has sufficient capacity to become a despot, at least in the family circle. Seldom, indeed, are such individuals found in the ranks of Christians. Most frequently are they hurried, by their ungoverned passions, into the ranks of avowed hostility to the claims of religion. Should they, by any motive, be induced to espouse its cause, the same domineering spirit will probably prevail, and dissensions and strife in the church will be the consequence.

Though the disastrous effects of admiration are more conspicuous, they are much less frequent, than the deleterious influence of excessive indulgence. Undue sensual gratifications, extravagance, discontent, sickly sensibility, which unfits for all self-denying efforts, are a part of the evils of early indulgence. How many instances might be adduced in confirmation of this!

In a highly respectable family, and of religious character, in New England, the youngest daughter was an object of peculiar attention and indulgence. After discarding several suitors, she was at length united in marriage with the son of a highly respectable clergyman. The day on which she removed from her father's house, she ascertained that a cord suitable for a clothesline was lacking. Some of her friends intimated that it might be obtained at any time. But no, a messenger must be despatched to procure it then, for she would not go till supplied with

every thing she should need. She removed to the house of her husband, but became dissatisfied with her situation ; and she saw no remedy for the disappointments of life, and was not prepared to endure them. She was soon after found dead, having destroyed her own life by the very cord which she had supposed supplied her only remaining want.

Numberless cases of a somewhat similar character might be introduced, but we must for the present forbear.

But where can we look for the prevention of these evils ? To you, Christian mothers, our attention must be directed. To you, who desire not only that your children should be followers of Christ, but that, like him, they may be meek and lowly in heart,—who desire that they may not only enlist, but that they may be prepared to endure hardness, as good soldiers of Jesus Christ. If these are indeed the desires of your hearts, you will cautiously avoid whatever might cherish pride, or a spirit of self-indulgence, in your children ; and by your vigilance, detect and counteract these growing evils. You will, as early as possible, impress on their minds, that moral worth alone is what elevates in the scale of being. You will remove all occasions for the excitement of vanity in your children, nor add to their attractive appearance by needless adorning. Those accomplishments which will not increase their usefulness, nor add to their real happiness, will not be sought for them. You will, as far as consistent, seclude them from public observation, and from intercourse with those whose influence would be unfavorable to their religious interests. Injudicious domestics, who would flatter their vanity, or debase their characters by improper indulgence of the appetite, will be discarded. And by precept, example, and salutary restraint, you will early prepare them for that self-denying course, which, at this day, is peculiarly needed in the church of Christ.

If such a system is necessary, in order to prepare our children for duty and happiness, will it not be evident, that “ instruction is but a small part of education ?”

SYLVIA.

REPORT OF THE LONDON MATERNAL ASSOCIATION.

PRESENTED, SEPTEMBER, 1836.

THE members of the London Maternal Association, in presenting their annual report to the public, would record their tribute of thanksgiving to "the Father of mercies and the God of all comfort," for succeeding, in some happy degree, their design; while they wish to encourage Christian mothers in general, and all who are engaged in the important work of education, to make similar attempts for their own improvement, and for the benefit of their youthful charge.

The members of this association relied at first on the testimony of others, but now they are able to speak from their own experience of the utility of maternal meetings. Whilst, therefore, they deprecate the idea of dictating to others, as to what particular methods should be adopted, they do most earnestly entreat their Christian friends to take the subject into careful consideration, and to see whether much more may not be done than has hitherto been attempted, to stimulate their own minds, and the minds of those around them, to the faithful and scriptural discharge of maternal duties.

One result of these monthly meetings has been to increase the sense of parental obligation; and as this conviction has deepened, mothers have been roused to greater watchfulness, and have been led to implore with more fervency those supplies of divine grace which alone can fit them for their important work.

Another advantage has been, to strengthen the spirit of Christian love and tenderness. The oneness of their object, and its endearing character, have united the members to each other. And the frequent comparison they have been led to make between their privileges and the sad condition of many others, has increased their compassion for the whole family of mankind, and a proportionate desire to turn their influence, whatever it may be, to the best account.

A third benefit connected with these meetings, has been that of bringing important topics before the attention which had been too superficially regarded. Many have become better ac-

quainted with their own resources, and with the talents committed to their care. Others have detected the cause of failure in their past efforts; and, not unfrequently, suggestions have been made, and encouragements offered, which God has graciously overruled, as a word in season to those who were weary.

Finally, the members of this association humbly trust, that by these conferences they have been brought to think more of the duty of self-government, and the absolute necessity of exemplifying religion in their daily life and temper. This subject continually pressed upon their attention, and the habit of acknowledging together, in solemn prayer, their common sinfulness and dependence on divine aid, have been pre-eminently calculated to strengthen their faith, to encourage their hope, and to stimulate to vigorous exertion.

During the year the meetings of the Society have been well attended. The number of members has increased to thirty-three, including about 150 children; and the plans originally adopted have been regularly pursued.

Dr. Reed, Mr. Binney, and Dr. Bryce, have severally attended the quarterly meetings, and spoken to the children and mothers who were present in a manner equally kind and impressive.

Visitors from different parts of the kingdom, and the wives of missionaries destined to foreign shores, have occasionally attended, and have taken with them plans and circulars for the purpose of establishing similar associations elsewhere.

Societies have been formed at Hackney, Camberwell and Packham, Deal, Plymouth, Bury St. Edmonds, &c. In London and the neighborhood some efforts have been made amongst the poor, especially in the vicinity of Spitalfields, and St. Giles's. A Maternal Association has been formed in Cape Town, including members of the Dutch church as well as those of the Independent Chapel. The Society was originated by some numbers of the Mother's Magazine being sent out in a box of school articles.

One Lady states:—

"I am happy to say the association connected with our church is increasing. We began with three, now we have nine

members. One of them, who has had severe domestic trials, said, that until she had met us she had never felt her maternal responsibility. Her peculiar afflictions had so absorbed her mind, that she had forgotten her children's claims upon her. Some others have also expressed similar feelings."

Another writes :—

"Our Maternal Association has now existed about eleven months. We have twenty-nine members ; and have four meetings for mothers and children, at which different ministers have attended. One of the members thought it a duty to collect some of the poor mothers of St. Giles's. Four meetings have been held, and the poor have been exceedingly attentive. Two ladies went into a court in Gray's-Inn Lane, for the same purpose, and were met by eight poor women, who said they should like such meetings to be continued."

Another :—

"I thank you for sending the address of the Maternal Association. I remember being much interested in reading some accounts of these associations in America. I am glad that they are formed in this country ; they are most important, and likely to be attended with the very happiest results. I think that the spiritual interests of little children are generally very much neglected. Early conversion is too little expected ; and when I remember at what a very early age I had strong convictions of sin, earnest desire for forgiveness, and delight in hearing Jesus spoken of as the Saviour of sinners ; and remember also what fear I had lest these feelings should be noticed, and how I would try to hide the sadness of my heart ; I am led to think that many dear little ones may be needing instruction and advice, when it is little conjectured by those who are constantly with them, that they have the slightest concern about their souls."

Another remarks :—

"It may not be uninteresting to you to be informed of the state of the Well-street maternal association, which was formed in November last, immediately after a visit paid to the central association. We feel reason to hope that good has already resulted from it. Ten mothers were present at our first meeting, who, when the nature and object of the intended association

were laid before them, expressed their cordial approbation, and their wish to become members of it. Occasionally the whole of the time allotted for the meeting is spent in prayer, when several persons engage. There are thirteen mothers in the association, and forty children. This infant association owes its birth to yours. May many more be formed, and all be the means of increasing the happiness of families, and promoting the divine glory."

An attempt has been made by one of our committee, in one of the back streets of Spitalfields, and not without encouragement; frequently has she seen the tears roll down the cheeks of some of the mothers, while reading extracts from "The Mother at Home," and the conversations afterwards. One woman remarked, "Ah, ma'am, I have done as you told me, and instead of beating my little girl when she made me angry, I said to her, go and pray to God, and ask Him to forgive you for being so naughty; and *I found it answer.*" This poor child has since died, after only three days illness.

If every member of a maternal association, who has the time and ability, would gather a few mothers around her from among the poor, and meet them once a fortnight for conversation, reading, and prayer, so as to interest them in their domestic duties, and especially in the religious training of their children, great good might be done. The selection of suitable portions of Scripture and useful tracts would be easy; and it is probable that many who have resisted every effort on their own behalf, would listen to an appeal on behalf of their children.

The following books are suitable to be employed or consulted at maternal meetings:—Babington's "Christian Education;" "Hints for the Nursery," by Mrs. Hoare; Fry's "Principles;" "The Mother at Home;" Hall on "Education;" Dwight's "Father's Present;" "The Mother's Magazine."

To these we would add:—The Nurse's Manual, Maternal Physician, Sigourney's Letters, J. Hall on Education of Children, Mrs. Jewsbury's Letters, Practical Education, Wayland's Moral Science, Phillips' Beauty of Female Holiness, Memoirs of Mrs. Winslow, The Young Ladies' Friend, Todd's Student's Manual.

Editor.

For the Mother's Magazine.

LETTERS ON INDIA.—BY A LADY.

No. II.

MY DEAR NIECE,

MY last letter to you was more particularly confined to some general remarks upon India. I shall now endeavor to give you some idea of the natives of that country; and that you may better appreciate what I shall say on this subject, you must fancy yourself transferred to India, and set down in one of the principal streets of Calcutta or Bombay. You have just completed a tedious voyage, of perhaps five months, in which you may not have seen either land or human face, except those of your own ship's company. You left a land of civilization, comfort, and industry, where virtue and a holy religion are respected and revered; and while your thoughts are still lingering on that delightful spot, and all your recollections cluster around and associate with the comforts and moral beauties of a Christian country, you see opening upon you the melancholy contrast of a heathen one.

You seem at once to be in a new world. The very landing from the ship to the shore, is attended with much that is novel and amusing. The natives of various caste, who crowd the landing place, either through idle curiosity, or for employment; the loud and noisy jabbering of different tongues; the scanty drapery, and dingy appearance, of the lower castes; their eagerness to business, each one in his hereditary calling;—all combine to impress you that you are in a strange land. In the place of an array of carriages and hackney coaches, you see handsome and gayly painted palankeens, with hosts of bearers sitting lounging on the ground. Immediately upon landing, a half dozen of sets will surround, and contend which shall be employed in carrying you to your lodgings. This eagerness for service is, of course, for the pittance which they receive for it.

Another class of natives, called coolies, have, in expectation

of the trifling compensation which they receive for such service, seized your luggage, and are running away in any direction, not knowing or inquiring where you are going. Having succeeded in selecting your palankeen with its bearers, and specified the number of coolies, and the individuals, who shall carry your effects, you are ready to move forward into the city of palaces, as Calcutta is called. Though you have now passed some of the ruder and more confused scenes of initiation, yet you are still to be teased with importunities from other quarters.

First comes a caste of men, who offer to act as interpreters, agents, and factotums, who know *every thing*, and will do *any thing*, if you will employ them; and who, when employed, will soon convince you they can do any thing which will give them a profit at your expense. These men generally speak a little poor English, are very obsequious and civil, respectable looking, well dressed, with handsome turbans, white cotton ungreakar, (a kind of tunic, somewhat full, and reaching below the knee,) bound about the loins with a gayly-bordered shawl, and their feet incased in showy slippers.

Next you are beset by a class of men who claim the exclusive privilege of filling the office of dining-room servants. These people, who form a large and important class of natives, consider it a great object to obtain service; and, for this purpose, are ever on the alert, and know of every new arrival of foreigners. They are mostly Mohamedans in their religion, and regard themselves as quite superior to the Hindoos. They are usually good-looking men, rather tall, very well dressed, much in fashion like those last described, shrewd and polite, but seldom waste the few good qualities they may possess without an object. They importune you to employ them, rehearse their superior qualifications, and present you with their written characters which they have received from former employers, as you then suppose, but you will find after a short residence in the country, that they may have *borrowed* them for the occasion. They usually think less of their stipulated pay, than the percentage which custom allows them to get on every article they purchase for their employers. The country perhaps affords no caste of men who are, on principle, more dishonest.

Your arrival soon becomes known to the various classes of natives who want service, and among other applicants are the learned men, who, with a profound and graceful *salam*, proffer their services to assist you in the acquisition of their language. These are the venerable D. D.'s and LL. D.'s, learned expositors of the law and defenders of the faith. The former are Mohamedans, and the latter are Brahmuns, or Hindoo priests. They very gravely tell you to what eminence they have arrived by their profound erudition; how many languages they understand; how well versed in all the mysteries of their religion; and how accurately and how speedily they can teach you to read and speak their respective languages. These (the Brahmuns) are really the most dignified and learned portion of the Hindoos; and no one can be more sensible of it than themselves. They make great pretensions to sanctity, and are very scrupulous in the observance of rites, and especially tenacious of the nice distinctions of caste. The superiority they assume over the inferior orders of people is readily acknowledged. In their appearance they are more cleanly and better dressed, their manners easy and graceful, and in complexion much fairer than the common people.

The Parsees, who are seen in great numbers in Bombay, are another prominent class of natives. They are fire-worshippers, followers of Zoroaster, and originally from Persia. Like our puritan fathers—in one respect at least—they fled from religious persecution in their own country, when Mohamedanism was violently forced on their countrymen, and found an asylum among the pagans of India, where they might worship the god of their fathers according to the dictates of their *conscience*. They are an enterprising people, shrewd and clever in money speculation, and are mostly engaged in commerce and mercantile concerns. It is uncommon to find one of this class who cannot read and write, or who is so poor as to beg for a subsistence. They are, as a race, more intelligent and far superior to the Hindoos and Mohamedans. Their personal appearance is prepossessing. They have fine countenances, are fairer than the Brahmuns, and in most respects superior to them. They are readily distinguished from all other natives by the different

style of their handsome turbans, and their peculiar cast of features. Their children are uncommonly interesting and pretty. The Parsees do not essentially differ from other natives of India in their ideas of the female sex. They almost as rigidly debar their women from all participation in social comforts and privileges with the other sex, as the Hindoos.

These are some of the more prominent classes of natives, with whom you would first meet, on your arrival in India. The distance of a mile through one of the principal streets of Bombay or Calcutta, would bring before you not only men of every caste and creed in India, but persons of almost every nation under heaven. One might be amused for hours, in gazing at and admiring the odd varieties of people, costumes, and complexions, and in hearing the jargon of a dozen tongues. Idlers, loungers, beggars, story-tellers, devotees, and song-singers, would constitute a great portion of the immense multitudes that throng the streets of one of these cities. Nothing would more astonish you, than the crowds of idle people every where to be seen in an eastern city. The number engaged in business at any one time, is comparatively so small, that you would suppose the whole population keeping holiday. The natives of India, particularly the Hindoos, have an unconquerable aversion to labor. They seem to consider it the greatest evil that can possibly befall them; none work, except those who are compelled by dire necessity. They want to eat and sleep one half of the day, and spend the other in the streets, or about their temples and public tanks, where they lounge, smoke, gossip, tell and hear stories, and kill time by every species of dissipation and foolery.

I have said nothing of the appearance and condition of the women, nor of the aspect of the country, nor of the cities, houses, temples, mode of worship, &c. These are reserved for a future occasion. In the mean time, let me beg you, my dear niece, not to regard these things merely as matters of idle curiosity. I wish they might excite in you a deep interest for the improvement, spiritual and temporal, of that great, but wretched and degraded portion, of our fellow creatures.

Yours, &c.



For the Mother's Magazine.

CHARLESTON (S. C.) MATERNAL ASSOCIATION.

MY DEAR MRS. WHITTELSEY,

At our late anniversary, it was, on motion, unanimously resolved, that the enclosed report be forwarded to you for publication.

*Report of the Maternal Association, in the Circular Church,
Charleston, (S. C.) March 6, 1837.*

BELOVED SISTERS,

The first year of our existence as an association has closed. Can we hope that it has "carried in a good report to Heaven" of our past meetings for prayer and maternal efforts; and do we feel grateful to a prayer-hearing God, for the regular monthly opportunities we have enjoyed, of lifting up our hearts and hands in behalf of those beloved ones, who are bone of our bone and flesh of our flesh? Yes, I believe each one of us can say, 'tis a good thing to take counsel together—'tis a good thing to unite our prayers and our exertions, to bring our beloved offspring into the fold of the good Shepherd.

In reviewing the past records of our association, it ought to be a matter of heartfelt gratitude to the Preserver of our lives, that out of our number, which was forty-four, but two have been removed by death. Sudden indeed was their summons, but they were prepared for it;—the Master came and called for them, and they willingly obeyed and went. Mrs. P——, and Mrs. S—— A——, were holy, and consequently lovely, in their lives; and in death they were not long divided. And from the list of children, but two out of the number, which is one hundred and three—and of those we may say, they "are not dead, but sleep." The first was a youth of fine promise, and afforded comfortable evidence that he was "born of the Spirit;"—and the second was a lovely babe, to whom the Savior seemed to say, "suffer this little child to come unto me." And of those that remain, some interesting facts have come to our knowledge:—One of the eldest has, during the year past, united her-

self to the church, declaring thereby that she is no longer her own, but bought with a price ;—one, but nine years of age, retires voluntarily for prayer ;—another denies herself the luxury of sugar, that she may devote the value of it to the heathen ;—and another lays by her little gifts of money, to assist in the education of a beloved relative, who has the holy ministry in view. And of *all* we can say, that they have contributed quarterly for the kind purpose of purchasing the *Mother's Magazine*, for gratuitous distribution among some of those missionary mothers in pagan lands that have it not.

Another fact must be reported to you officially :—One of our earliest number has devoted herself to the life of a missionary ; upon the place that now knows her, will probably know her no more forever—soon she will leave this city of her adoption for a far distant land, where perhaps she may have the happiness of forming an association similar to the one from which ere long she will be severed. Beloved sister, go and prosper—long mayest thou live to labor with unexampled success ;—may many a poor, degraded, slighted, and daily insulted wife and mother, arise to call you blessed, and in great numbers welcome you to everlasting habitations—and if our prayers can avail for thee, they are yours, for we cannot soon forget our sister Ball.

In view of what has been reported, we have, dear friends, much to be grateful for—much to stimulate, to encourage us, to increased diligence in prayer and effort ; for, like “praying breath,” sincere and faithful exertion will “never be in vain.”

———, Sec'y.

For the *Mother's Magazine*.

THE ADOPTED SON.

A LITTLE ragged boy, whose father and mother were both sad victims of intemperance, went to live in a pious family, to wait on the gentleman, take care of his horse, &c. The lady perceiving that he was fond of reading, purposely laid the *Missionary Herald* and religious newspapers in his way, and soon

found that he employed most of his time in obtaining information quite new to him. The habit of reading was encouraged, and he was told, moreover, that even he might obtain an education, were he to become a Christian. The story of Morrison, and many others of a similar character, were related to him from time to time.

Becoming older, he commenced labouring on a farm in the vicinity, reserving to himself the privilege, during the winter months, of attending an academical school in the neighborhood, frequently calling upon the lady who had directed his attention to the subject of religion and of education. A revival of religion commenced, of which he became a hopeful subject. The pious farmer and his wife, with whom he now resided, being childless, adopted him as their son; and that they might give him every advantage for a liberal education, removed into the vicinity of one of our colleges, that he might go on in his preparation for the gospel ministry.

Mothers, these facts speak volumes to you. Will you not be encouraged to do likewise? How many souls may hereafter be rescued from the thralldom of Satan, through the instrumentality of this lad, early saved from the abode of intemperance, is known only to Him whose overruling hand directs to the accomplishment of all these things by an invisible agency.

TEETH.

PAY particular attention to your teeth. By this I mean, simply, cleanse them with a soft brush and water, in which a little common salt is dissolved, the last thing before you retire at night. This simple direction, faithfully followed, will ordinarily keep the teeth good till old age. I would urge this, because, if neglected, the following are the results:—Your breath will inevitably become offensive from defective teeth; your comfort will be destroyed by frequent tooth-ache; your health will suffer for want of good teeth to masticate your food; and, last, though not least, you will early lose your teeth, and thus

your public speaking will be irremediably injured. These may seem small affairs now, but the habit of neglect will assuredly bring bitter repentance, when it is too late to remedy the neglect.

Todd.

For the Mother's Magazine.

CONFESSION OF A CHILD WHO IS CONSCIOUS OF HAVING
VIOLATED THE TRUTH

A God of truth has heard me speak,
And noticed what I said;
He marks the blushes on my cheek,
And sees my drooping head.

Guilty before his face I stand;
He knows what I have done:
Broken that holy, pure command,
And sinn'd before his throne.

How could I thus a falsehood tell?
I hear his voice declare,
That liars must for ever dwell
In regions of despair.

My heart is fill'd with sore distress:
Before the God of heaven,
The dreadful sin I now confess,
And pray to be forgiven.

That blessed law no more I'll break:
Lord, help me from above;
Forgive me now, for Jesus' sake,
Thou God of truth and love.

Advice to a Mother regarding her only Son.

—"I hope you will be able to leave your dear son's future course with God, Do not ask for *this* or *that*—that he should be *here* or *there*—but only that he may indeed be a vessel to honor—'fit for the Master's use.'"

"One prayer I have—all prayer in one—

When I am wholly thine,
Thy will, my God, thy will be done,
And let thy will be mine."

Stereotyped by F. F. Ripley.

THE MOTHER'S MAGAZINE.

VOL. V.

JUNE, 1837.

NO. VI.

For the Mother's Magazine.

THE PECULIAR FACILITIES AFFORDED TO MOTHERS FOR TRAINING UP THEIR CHILDREN FOR GOD.

(Concluded from p. 105.)

FROM the circumstances above sketched, showing some of the peculiar advantages which mothers have for impressing religiously the minds of their children, has resulted, among other things, *first, much of the piety which has adorned the church of God, in every period*:—it has been owing to that agency of godly mothers, an agency which God has blessed. Much of it, indeed, has been owing to the ministry, but no inconsiderable part has been owing to maternal piety. We can say nothing in particular of the thousands and tens of thousands whom mothers have been instrumental in converting, whether in early or in later life, because they are unknown to fame, although their record is in heaven. We believe that there are vast numbers of them now in glory, or at present on earth serving God and their generation. But we can say something of others whose names have reached us, and whose memory is embalmed in the affections of the Christian church, of which they have been the support and ornament. From such a record it appears that the holy character of the ministry itself, has been greatly owing to maternal godly fidelity. Some of the greatest worthies of all time, owe their spiritual eminence to pious devoted mothers, and mankind are under inexpressible obligations to God for such women. The resolute and tender piety of Hannah reared a Samuel, a holy prophet of the Lord. We

know little of Jesse, the father of David ; but with what frequency and affection does the Psalmist, in his devout sacred pieces, make mention of his *mother*, and plead the relation of which he had the honor and happiness of sustaining to her. "Truly I am thy servant, and the son of thine handmaid." The unfeigned faith that dwelt in Lois and Eunice, the one the mother and the other the grandmother of Timothy, was instrumental in producing the piety of that distinguished, primitive evangelist. To Monica, the persevering, faithful, and devoted mother of St. Augustine, was the latter indebted for his knowledge of the pure doctrines of the Gospel, and instrumentally for his salvation. What also was that mother doing, when she taught her little son the history of the Old and New Testament, before he could read, from the pictured tiles of a chimney, and impressed on his mind the stories, by wise and pious reflections. She was preparing a Philip Doddridge to bless the Christian church. Philip Henry, Richard Hooker, Richard Cecil, and Timothy Dwight, were taught the fear of the Lord by their mothers. It was the energetic virtue of a Mary Washington, which reared that patriot hero, whose name every American, every Christian, loves to pronounce, and whose renown has filled the world. Hear what an eminent Christian and divine, President Samuel Davies, of Princeton College, says of himself on this subject :—"I cannot but mention," he remarks, "an anecdote known but to few, that I am a son of prayer, like my namesake, Samuel the prophet. My mother called me Samuel, 'because,' she observed, 'I have asked him of the Lord.' This early dedication to God has always been a strong inducement to me, to devote myself to him by my own personal act, and the most important blessings of my life I have looked upon as immediate answers to the prayers of a pious mother. But alas, what a degenerate plant am I ! how unworthy of such a parent and such a birth !"

Again, from the situation and influence of mothers, there has resulted *a strength of attachment unknown almost to any other relation*, whether piety in the child has been manifested or not. The name of mother, how precious, endearing it is ! Who can pronounce it without mingled reverence and love ! What



ideas are not associated with it, calling up emotion from the depths of the soul ! The writer is reminded, on this theme, of an inscription noticed on a monument, by a gentleman who was wandering over a grave-yard in the city of New York, consisting only of the words, "To my Mother," and of the gentleman's comments on that simple and pathetic epitaph. It would seem (the relater's ideas, so far as recollected, are quoted, not his words) as if the dutiful child who erected that marble, thought it sufficient for the purposes of everlasting remembrance, to inscribe it only with the name of mother, believing that the heart of every passing stranger who had personally known a mother, would answer to the appeal which it makes to that heart—as if in the day when the trumpet of the archangel shall sound, it would be felt to be no slight obligation, and greatly to enhance every person's accountableness, to have enjoyed a mother. The writer has a brother settled in a foreign land, surrounded with near connexions formed since he has been there, but judging from the complexion of almost every letter, it would seem as though the quenchless flame of filial piety only grew brighter by age and distance—as though the first and most cherished idea of his early home, is the image of a tender mother.

The strength of this attachment sometimes lasts, even when the moral principles of those who feel it have become a ruin. Of this fact we have a surprising example, in an account lately published, in regard to a man who is now an inmate of Connecticut state prison. It is from the pen of the present Chaplain of the prison, and entitled, "the boy who would not hear his mother pray." And this was literally true, when in the anguish of her soul, on account of some wicked words which he had spoken against the Bible in the day time, she came in the night to pray for him at his bedside. A detail of the circumstances cannot here be given. It is sufficient only to say, that he would not hear her pray in his behalf, for he covered his head up in the bedclothes. But the most affecting part of the boy's wickedness, as expressed against the Bible and his mother, is the result in after life. This shall be given in the words

of the narrator. "This bad boy," he says, "became a worse man. It would shock you to hear of what crimes he has been guilty, since the night in which he closed his ears against the prayer of his mother. He now lies a degraded convict in prison. He told me last Saturday, that he had never found happiness, though for years he had sought for it in almost every mode of sinning he could think of. Now he is most miserable. *Strange to tell, a mother's impress abides in his soul.* He says she is not out of his thoughts an hour in a day. Stranger still, he has lately found that he *loves* his mother. His wife has left him, and he cares nothing for her. For brothers and sisters he feels no affection awake in his bosom. He says that he knows but of one being on earth whom he loves, and that being is the mother, whom, when a boy, he would not hear pray. Thoughts of his former treatment of her now torment his soul. He weeps like a child when he thinks how much pain he has given her. 'O,' said he, while tears filled his eyes, 'had I only listened to my mother's counsel, I should never have come here.' O that the children who are now hearing this true story, think of *that*. Follow the advice which your good mothers give you, and you will be safe from such a prison, and from one which is infinitely more terrible."

Again, from the circumstances before mentioned, showing the character of maternal influence, it has resulted, that *religious impressions made by mothers on children are not easily effaced*. They last when almost every other impression has passed away. There is a strength in them, which is often coexistent with life. A mother's tones and admonitions are an undying echo to the soul. If not heeded at first, and made instrumental in the early conversion of children, they often are in after life. Cecil says of himself, "I had a pious mother, who dropped things in my way. I could never rid myself of them. I liked to be an infidel in company rather than when alone. I could not divest myself of my better principles. . . . My mother would talk to me, and *weep* as she talked. I flung out of the house with an oath—but *wept* too when I got into the street." For this daring offender, it may be remarked, God had mercy.

in store. He was a child of many prayers and admonitions, and was at length converted, and became, as you well know, an eminent minister of the Gospel.

Hear, also, what another minister wrote concerning himself. The writer, whose name is not mentioned, after alluding to his exertions in preaching the Gospel, observed to a friend—"As to my labors, to a spectator I may appear to do much; to myself, it appears scarcely any thing. Ah, sir, you know but little of my obligations to almighty grace and redeeming love. I look back with dismay and horror to the time when I led the van in wickedness. Regardless of the prayers and tears and groans of a pious mother, I rushed upon the thick bosses of God's buckler. Even now my heart bleeds at the thought of the nights when, mad with intoxication, I have returned to my tender mother, between two and three o'clock, burst open the window, poured out a torrent of abuse, and sunk upon the bed, a monster of iniquity. Next morning I have been aroused by a mournful voice, smothered with heavy sobs and tears. I have listened, and to my inexpressible astonishment, found it was my mother pouring out her soul in this language—'O Lord, oh mercy, mercy, mercy upon my poor child. Lord, I will not, cannot give him up—Lord, he is still my child. Surely he is not yet out of the reach of mercy. O Lord, hear, hear, I beseech thee, a mother's prayers. Spare, oh spare, for Christ's sake, the son of her old age. O Absalom, my son; O Absalom, my son, my son!'—Yes, precious mother, thy prayers are now answered, and thy child, thy worthless, guilty child, still lives a monument of boundless grace and incomprehensible mercy." These instances, and many others might be added, show in a striking light the extreme difficulty of ever forgetting, if one tries to do it, what a mother says and does for the souls of her children. It is engraven on the heart as with the point of a diamond.

Such are the results of maternal influence, especially where it is correctly exerted. They are to be ascribed, as above pointed out, to the immediate care which mothers have of their children in their early helplessness—to their domestic character and ha-

bits of association with their children—to their native modesty and delicacy—to their peculiar tenderness—to their quick and practised discernment of the tempers of the young—and, finally, to their superior piety.

In drawing towards a conclusion, it may be safely said, that the intellect, the morals, the religion, and the safety of this nation, are most intimately connected with the character of American mothers. These interests are eminently in their hands. Shall they be sustained? If mothers are both intelligent and godly, not much is to be feared in regard to posterity. We can scarcely form too high an idea of the importance of the maternal relation in these respects. Only suppose that one generation of American mothers was destitute of enlightened piety, what would not be the deplorable results! What wide-spread neglect would there not be of the religious education of children; and what a race of neglecters of God, of skeptics, and of profligates, would not arise! On the contrary, only suppose that one entire generation of American mothers were well-informed Christians, how blessed would be the effects! What a moral change would be effected, at least for one coming age, if not for every future one! When parents all become holy, and train up their children religiously—when one entire generation of them becomes Christian, why, the work may be almost said to be done. The struggle in which the church from the beginning has been engaged, is essentially over. It is only to succeed in making one whole generation Christians, and the nucleus is formed for the gathering piety of all future generations.

These, mothers, are your responsibilities. How shall they be met? Let it be said very summarily, first, Inform yourselves concerning them. Learn fully and accurately what they are. Cultivate a proper sense of what is required of you, of what is depending upon you. Endeavor to feel the weight of your obligations. Give to the subject much thought, reflection, and prayer.

Next, take a correct and extensive view of your influence. Estimate it in its many important bearings, and consider your influence as the true measure of your responsibilities. Remem-

ber, that *what you can* do, you *ought* to do, for the moral and religious welfare of your children. And remember, that in order to do this, you should make the honest endeavor.

Again, study the best and most approved methods of fulfilling your obligations, of meeting your responsibilities. Not only learn your responsibilities, and the ground of them, but if there is one way better than another, of performing your duty and improving your talents, let that way be selected. From books designed as the medium of moral and religious instruction, especially from the Bible, acquire the knowledge and imbibe the principles that are demanded in your situation. Furnish your minds with appropriate and specific rules of conduct, in every case in which it can be done.

And, finally, set yourselves seriously at work. As individuals, train up your households in the fear of the Lord. Let each one act her part, as if all depended on her single self. A beginning should be made at once, nor should the work be intermitted unless it is accomplished. Also, in your social capacity, act mutually for the welfare of each other's families. Assist one another in this great concern. Much may be done by united counsels and prayers, far more than by single unaided efforts. This is the object of Maternal Associations.

In these ways meet your solemn responsibilities. Exert your high and holy influence in the best manner you are able. Be zealously engaged, in every proper and suitable way, in doing the good to your families and the world, to which your honorable station and the providence of God so unequivocally call you.

For the Mother's Magazine.

EARLY DISCIPLINE.

MRS. WHITTELSEY,

I HAVE not been a constant reader of your Magazine, but knowing your object, and approving of it most heartily, I would beg leave to suggest a few thoughts to mothers, upon the subject of "early discipline."

I am a young man—was once a child; the scenes of my boyhood and youth are all in fresh remembrance before me. I *know* the influence of early discipline upon myself, and have always observed the like legitimate effect on others.

As I have watched with much interest the first openings of the infant mind, I have been led often and earnestly to inquire, “what kind of government is best adapted to its capacities, as a *free, moral, and accountable* being, destined to exert an influence upon the world, and throughout eternity?”

I have also waited with anxious solicitude, to know the result of *that* government which embodies no other principle than that of *parental love*; and I have invariably found the subjects of such government *averse* to wholesome laws and strict justice—aliens in feeling, and rebels in conduct. This, *Madam*, was the kind of instruction I received, and if grace had not brought me back to an acknowledgment of those relations and obligations I sustain to my parents and to the world, I should now, probably, have been an isolated being, driven about by every gust of passion, and at last dashed upon the rock of self-immolation.

There is a radical defect in the *early discipline* of children. Mothers too often flatter themselves that *indulgence*, which they suppose to be the offspring of *parental love*, will, as a matter of course, be followed by a *cheerful and perfect* obedience; but in *this* they are generally disappointed.

The “enemy of all good,” who is always on the alert, watching for such opportunities, sows the seeds of self-will and independent action, where the principles of perfect obedience ought to have been implanted; so that the first buddings of the infant growth, testify against any other than a government of strict law.

I have often seen mothers attempt to correct their children, when it would have made a statesman blush, or an angel weep, to behold the strange commixture of principles, brought to bear in a single act of discipline: first, *justice*, then *compassion*, and then *love*, all in themselves, apart, excellent, but when blended together, they contradict each other, and destroy the good influence of either. No government can exist, when there is such an amalgamation of principles in the administration of its affairs;

and mothers should recollect that, in every child, they are moulding a component part of the government under which they live.

I have seen mothers punish their children severely, and then, to prevent their "crying themselves sick," as they say, would give them the *very thing* which they had just declared it was not proper for them to have. I have also seen mothers punish their children, and then, to stop their crying, because somebody was present, would give them some forbidden plaything, or, what is not uncommon, a piece of *cake* or some *sweetmeats*, and thereby evince to the child, however young, a flexibility of purpose, and a disregard of those very precepts which they had so rigidly enjoined.

I have, too, seen mothers opposed to punishing their children in any way, supposing it to be wholly unnecessary and cruel; but who were always fretting and finding fault—never enforcing obedience, but constantly complaining that their children were so ungrateful, so disobedient; a course, by the way, better calculated to destroy respect, both for parents and their authority, than any other; while, on the contrary, no course of discipline is so certain to secure a regard for parents, and a cordial obedience to all their precepts, as strict law, enforced by uncompromising justice.

I had the pleasure, a short time since, of passing a few weeks with a sister, who had a lovely little daughter (her only child) about sixteen months old. I could not but observe in this child, lovely as it was, the pernicious effects of *indulgence*. The principle of *self-will* was deeply rooted. I often remarked to my sister, that "she would soon have her hands full with that child." "O," said she, "as soon as it is old enough to understand, *then it must obey*." Here lies the secret of so many failures in parental government; they do not begin to require obedience soon enough. My opinion is, that parents ought, from the first breathings of their infant offspring, to *require* perfect and unconditional obedience.

Mothers should take a higher and nobler view of their responsibility as parents, than merely to provide for the temporal wants of their children, and to idolize them as their own. God

has committed these immortal spirits into their hands to train up for himself; therefore every act of discipline should tend to fit them for that kingdom in which they are to live—a kingdom of morals. Mothers, your sons are soon to occupy the places of their fathers—your daughters are to be the companions and advisers of our great men; and are you doing all you can to prepare them for the age in which they are to live? As the world grows older, it will require wiser heads, and better hearts, to wield successfully the destinies of our great and growing republic.

I need not point you to considerations, drawn from the retributions of eternity, where you, and your offspring, must stand, and be judged according to the things written in the book of God's remembrance;—then, mothers must return the treasure which was committed to them, and your children will either call you blessed, or curse you for ever and ever. These thoughts cannot have escaped the mind of a mother.

ADDIS.

For the Mother's Magazine.

THE CHRISTIAN MOTHER—No. VI.

BY MRS. PHILLIPS, CAPETOWN, SOUTH AFRICA.

THE religious instruction of children, and the period at which such instruction ought to commence, is a subject deeply interesting to every Christian parent. We are aware that it has been asserted, that the mind of a child should be left unbiassed to choose those principles of religion which may appear most consistent with reason, on its arrival at the years of discretion; but to one habituated to behold in his child that decided predilection for that which is evil, which the scriptures of truth have described as inherent in every child of Adam, it must be unnecessary to enter into any lengthened argument to prove the fallacy of such assertions. To expect that beings of whom the word of God declares, that "there is none that understandeth, there is none that seeketh after God; that they are all gone

out of the way, they are altogether become filthy ; there is none that doeth good, no, not one"—should choose such principles as are right, without the guidance and instruction of others, is to suppose what the experience of every day, in every grade of society and situation in life, contradicts.

But supposing that man was not so depraved by nature as to choose what is evil in preference to that which is good ; the very supposition of a child being educated on such principles, shows that the fear and love of God have but a slight influence on the minds of the parents, so that the powerful, though unobserved influence of example, would be on the side of irreligion and neglect of God. Can a parent feel the constraining influence of a Savior's love to sinners, without showing it in innumerable ways in his conduct, and using every means to make his child feel the same ? Can he be convinced of the immediate presence of the Deity, and not act differently than if unconscious of such a Being encompassing his bed and his path ? Can he be deeply impressed with the glory and beauty of the Divine character, and not make his child feel that the moral truth, justice, holiness, and goodness revealed in it, have in some measure assimilated him into the same likeness ? We have only to look around us, to see the irresistible influence which the religious principles of parents exercise over their children, for good or evil. What makes the child of a Mohammedan, or a Jew, enter into the religious views or feelings of the parents, and adopt their principles, but a conviction that their conduct is governed by these principles ; and could any Christian parent, were it even in our power, wish to allow such an influence to pass unimproved ? Since, then, it is impossible but that the religious principles of the parent must operate on the child, the important inquiry returns—In what way shall religious instruction be best communicated ? We would first remark, that it is extremely desirable that a child's first views of God should be such as convey pleasure to the mind. A child may be early led to feel that all the comforts it enjoys come from God, our heavenly Father ; nothing can be more natural to a child experiencing the kind attentions of an earthly father, than to be directed to one who reigns above, who has graciously condescended to reveal him-

self as the father of our spirits, and encouraged us to address him as our father in heaven, and to expect all our blessings from him. While the child's attention is directed to some of its comforts, perhaps recovery from sickness, or relief from pain, or any thing that has afforded it much pleasure, it may be taught the language of gratitude, and encouraged to thank this heavenly father for the mercies experienced. We think it very desirable, that the first intercourse which a child is taught to have with God, should be the language of praise; there is always a more pleasant sensation created in the mind by thankfulness than by complaining, while at the same time it is a language that requires more to be *taught* than that of petition. Petition will naturally rise from it; if a child is sensible that all its mercies come from God, it may be early led to ask God for what it wants; these petitions will, according to its age, be for such things as it is acquainted with, or in the need of which it has been instructed.

A Christian parent will point out to his child, wherein he has offended God; perhaps the child has been disobedient to his parents, or unkind to his brothers or sisters; if the offence has been acknowledged and pardon obtained from his earthly parent, he should be reminded that his father in heaven has been offended—that it is his command, “children, obey your parents in the Lord;” or, “little children, love one another”—that his ever watchful eye observes every deviation from the right path—and that, though his earthly parent has forgiven him, he must ask forgiveness from his heavenly father; he may then be allowed to choose his own words, the more simple the better, if felt and understood by the child, or if at a loss for words, the parent may express simply a petition for pardon, and for grace to keep him from again committing the same fault. If the child really appears sincere in the confession and prayer, the parent may assure him that God is ready to pardon him, and willing to afford him grace to struggle against his evil propensities. We think by this means an intercourse may be established betwixt God, and the heart of even a young child, more intimate and beneficial than can be done by any form of sound words taught it. By degrees, his materials for prayer

will increase ; from petitions for himself he will be led to pray for those around him, for the ignorant and those that are in affliction or danger ; he may be encouraged to embody in his prayers whatever his wishes are for his friends, or his desires for the church of God ; his sympathies will be thus increased, and his soul enlarged with love to his fellow creatures. A child will scarcely ask blessings for others without an increased interest in their welfare, and endeavoring in some way to promote the blessings he prays for. A Christian parent will not fail to instruct his child in the source from which pardon flows to guilty man. The repetition of his faults, notwithstanding his resolutions sincerely made to refrain from them, will convince him that he cannot hope for continued pardon, without satisfaction made to offended justice. An increased knowledge of the character of God, which a Christian parent will convey to the mind of his child, will show him the power, holiness, justice, goodness, and truth which compose it ; he will impress upon his mind the presence of God around him, watching over him for good, but marking at the same time his offences against him—he will teach him that the God with whom he has to do, is of purer eyes than to behold iniquity, and cannot look upon sin without abhorrence—he will show him that his justice cannot be satisfied without exacting the penalty threatened—that his power is sufficient to carry into effect whatever justice demands, and that his faithfulness stands engaged, that whatever is threatened shall be accomplished—"God is not a man, that he should lie ; nor the son of man, that he should repent." How welcome then will be the discovery of the Divine goodness arranging the plan of salvation—the Father giving up his only begotten Son to save perishing men ; how glorious the character of the Savior, looking upon man's ruined state, and contemplating the sacrifices with which he had vainly attempted to appease the justice of an offended God, saying, "Lo ! I come to do thy will, O God," offering up his life as an atonement for the sins of a lost world. The lovely character of the Savior while upon earth will not be allowed to pass unimproved by the Christian parent. How much is there in his example, to draw out the sympathies and best feelings of the human heart ! Would you teach obe-

diance to your children, point them to the Savior, the Lord of the universe, God manifest in the flesh, standing in the midst of the doctors, both hearing them, and asking them questions ; astonishing the wisest men of Jerusalem with his understanding and his answers, and yet returning to obscurity at the command of his parents, and being subject to them. The Christian parent can scarcely be at a loss for an example, in the Savior's character, from which to urge every duty a child is called to ; mark his tenderness to little children—his compassion for the multitude who panted, and were scattered as sheep having no shepherd—his gentle and affectionate intercourse with his disciples—his condescension to their weaknesses and infirmities—his forgetfulness of his own sufferings that he might comfort them—his attention to his mother while hanging on the cross—his constant going about doing good, relieving the afflicted and comforting the mourner—his noble resistance of every temptation to swerve from the path of rectitude—the manner in which he foiled the tempter by the word of God—his unshrinking fidelity to the enemies of his father—his zeal for the honor of God, and unremitted attendance upon his worship,—form a few of the topics on which a Christian parent will delight to dwell with his children. Nor will these be all : the most glorious part of his work will not be forgotten ;—to behold so much goodness, persecuted and defamed, suffering in the garden of Gethsemane—the agony which wrung from his uncomplaining lips that prayer, " If it be possible, let this cup pass from me," yet beholding the wrath of offended justice breaking upon the head of our surety—to see him hung upon the accursed tree, and exclaiming, " My God, my God, why hast thou forsaken me ?"—will not be without their efficacy in convincing the mind of the child of the heinous guilt of sin, and the great love of the Savior in dying for men. But religious instruction must not stop here : many instances will occur in the life of every child, from which a Christian parent will show the necessity of the influence of the Holy Spirit, to enable him to subdue his sinful propensities, to fit him for usefulness on earth, and make him meet to be a partaker of the glories of heaven. He will lead his child to value the word of God, as the directory by which he may ob-

tain a right knowledge of the way of salvation ;—he will show by the reverence with which he bows to its dictates—the delight with which he peruses its pages—the uniform manner in which he refers to its decision in all cases of doubt—that he believes it to be a revelation sent from God. For the evidence on which he believes this, he will carefully instruct his child, not so much on formal lectures, but in the incidental proofs which will be daily recurring, and which may be made simple to the minds of even young children, but which are too often neglected at that period. The Christian parent need never be at a loss for a subject from which to instruct his child, while he has the word of God, and a heart feeling the importance of salvation.

The Sabbath, that merciful dispensation for man, must be brought forward as a powerful auxiliary in the work of religious instruction—"it must be kept holy to the Lord ;"—the mind must be guarded against levity, and employed as much as possible in the direct worship of God ; where recreation is required, let it be such as will promote the object of the day, by advancing the child in religious knowledge and feeling ; many are the auxiliaries now to be obtained for this purpose ; interesting books, and scripture pictures, form a pleasing novelty by which to beguile the weariness consequent on the absence of the usual employments and amusements. It should be the Christian parent's desire to make the Sabbath a happy day to his child—to let it be seen that he is happy himself, and that he esteems the Sabbath a delight, the holy of the Lord, and honorable. Much of the reverence which a child has for the Sabbath, must arise from the degree in which it is revered by his parents ; and this feeling should ever be present to a parent's mind ; let the solemnity of the day be employed as a suitable time for improving the mind of his child. All parents must have observed that there are times when children are more open to conviction than others : perhaps the mind is softened or soothed by a sense of its mercies, or conscious of some delinquency it has committed, and needing to unburden itself in order to find comfort ;—perhaps eternity has been brought near by some solemn providence. A watchful parent will seize on these moments, will encourage the child to make known its sorrows or its joys, and

while he sympathizes with it, will assist in tracing the source from whence these feelings arise; will encourage confession when guilt is felt upon the conscience, and urge the necessity of immediate pardon being sought through the atonement; or, if mercies have been received, will encourage his gratitude to be expressed in words of praise.

The period at which these instructions ought to commence must be indicated by the understanding of the child. No sooner can it understand that it has received mercies, than it should be taught the language of thankfulness; this is much earlier than most parents are aware; it will be little that it can understand at first, but if it is interwoven with the whole current of its thoughts and actions, it will soon have a perceptible influence. To suppose that a child can be instructed in religion by dry catechism, or collects repeated on the Sabbath, or by any form of sound words inculcated at set intervals, is to act in direct opposition to the manner in which God commanded the Israelites to instruct their children: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, when thou liest down, and when thou risest up;" their instructions were to be constant and unremitted; line upon line, precept upon precept. They were to seize upon the incidents of their history, the ceremonies of their religion, and the monuments of the mighty acts God had wrought for them, to show them his power and goodness; the natural curiosity of children was to be gratified with a recital of these things, and the reasons for what came under their observations. "What has been told unto us by our fathers, we will not hide from our children, showing to the generation to come the praises of the Lord, and his strength, and the wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known unto their children, that the generations to come might know them, even the children that should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments."

Let this be the pattern we copy from, in the instruction of



our children ; and let us exemplify in our daily walk and conversation, the truths, which we wish to inculcate, are firmly believed and practised by ourselves. Our children should perceive that we consider religion absolutely necessary, the one thing that we pursue in preference to every other ; this will ensure it that importance in their esteem which it ought to occupy. Above all, let our prayer *with*, as well as *for* our children, ascend constantly, not merely in the family, but separately with each child ; thus will they feel that the salvation of their souls is of the greatest importance in our estimation.

For the Mother's Magazine.

A MOTHER'S GRAVE.

A pious mother's grave !—What spot on earth can be more sacred, more endearing, and more fraught with tender and affectionate remembrances to a filial bosom ! While we stand beside the lonely mound which conceals her beloved remains, and contemplate the damp earth-sod as it presses her unconscious bosom, our souls cannot but be filled with the utmost tenderness and reverence for her memory. All the gentle endearments of our childhood years come up before our minds like the scenes of yesterday, and the remembrance of her kindness and affection soothes and softens our hearts, even while it breaks them ! Her smiles of unutterable tenderness, her soft hand of love ever extended to alleviate our sorrows, her patient and gentle forbearance with our childish follies, her unwearied watchings beside our beds of sickness, and, above all, her pious admonitions, her numerous prayers and tears, and her pleadings with our wayward hearts, to shun vice and embrace virtue and holiness—still live in our memory, and, in the retrospect of past time, seem like here and there a sunny spot in the midst of the wilderness.

Oh ! the voice of a pious mother's grave has mournful music in it, like the sound of departed years, mingling with the anthems of a long and blessed eternity !—music which is *felt not save* by the filial bereaved heart that was wrung by her dying farewell, and bled afresh when the cold earth was laid on her

bosom—It is indeed the place where the holiest and purest affections of the human heart are called forth, where the perfected spirit of the dear departed saint seems hovering over us, and where we almost fancy we hear the sweet sound of her voice, speaking to us in all its redeemed purity, and telling us not to weep over her ashes, but to press forward to the prize of eternal glory.

Blessed are they in the earth, who possess the inestimable dowry of a pious mother's grave!—I had almost said, the example and counsel of a living mother could hardly equal in power, upon the filial heart, the silent but thrilling preaching of a departed one.

H. M. D.

Morrisville, March, 1837.

For the Mother's Magazine.

THE INFLUENCE OF MOTHERS ON THE PEACE OF NATIONS.

THE influence of mothers on the destiny of the world is generally acknowledged in theory, but much neglected in practice. "Women are the mothers of men." "Those who rock the cradle rule the world." These are trite maxims, introduced into public speeches, when women are to be flattered or conciliated; but neither women themselves, nor those who address them, act as if they were sufficiently aware of the importance of these axioms. I desire to be thankful, that as the age advances in knowledge, the important station which mothers occupy in society seems to be better appreciated.

Children, from their birth to seven or eight years of age, are almost exclusively under the management of their mothers; and the impressions which are then made, are indelible. As surely as the majestic oak keeps the same shape which it received when a seedling—perhaps by the weight of a sparrow,—unless there has been some counteracting influence, so surely does the mind of man keep those inclinations, impressions, and prejudices, which he received in his cradle. Those prejudices which we imbibe the earliest, remain the latest. Generally, the

mind of a man is formed before he is seven years of age. What he is then, he will be, in most respects, through life, probably through eternity.

The world, in general, has very much underrated the importance of the first seven years of human life. The great English reformer, Lord Brougham, seems to have been aware of it. In a speech which he made in the House of Peers, on the 20th of May, 1835, he remarks :

"Whoever knows any thing of the talents, character, and habits of children, might be aware, that long before seven years of age, the age at which children are usually sent to school, they were perfectly capable of instruction. A child was much more capable of learning before, than after, six years of age. His faculties were more acute, his attention more lively, his memory more retentive, and his habits less decided, than they were after that age. From two years of age, a child was in a state of constant learning ; and so strong, so persevering, and so irrepressible was the curiosity which predominated in his mind from two till six years of age, that he would venture to say, that he learnt more during those four years, than he did in all the after part of his progress, though he might live to be a philosopher of eighty. At present, however, as education was generally conducted, this happy period for making impressions upon the mind not only passed without children learning what they ought to learn, but in the acquirement of what was absolutely pernicious."

The last part of this quotation is that with which I have the most to do. Could the child be kept from impressions altogether, the loss would be deplorable indeed ; but it is nothing to the actual damage which accrues from the want of culture, for the mind being permitted to run to waste, if flowers do not grow, weeds will. The mind of a child is exuberantly fertile in good or evil, and if it be not turned to a right direction, it will naturally take a wrong one. The propensities and prejudices, good or bad, which are in the infant mind permitted to grow of themselves, or are cultivated, will be the most difficult to eradicate. It will "grow with their growth, and strengthen with their strength."

The first objects which strike the attention of a child, are often the bright button, the gay party-coloured gold-laced dress, the golden epaulette, the gorgeous helmet, and the nodding plume of the soldier. The first statues which he sees are of warriors, and the first pictures are of heroes and victories. His first playthings are mimic instruments of death and military music. His first books are full of the stories of heroes, and the most splendid spectacles which he sees are military parades. All that he sees and hears around him savor of the glory of war, and his mind is so prejudiced in favor of it, that the most solemn truths of the gospel fall powerless upon his understanding, just as they do on the mind of a person educated in the superstition of popery. When a protestant child reads, in our Savior's sermon on the mount, the blessings pronounced on "the poor in spirit," "the meek," "the merciful," "the peace makers," and when he knows there are no such blessings pronounced on warriors, and that the spirit of war and the spirit of Christ are diametrically opposite—he makes no application of these truths to his own mind, especially so far as it relates to national war. When he reads the precepts, "Love your enemies," "Do good to them which hate you," "Recompense to no man evil for evil," "Avenge not yourselves," "If thine enemy hunger, feed him," "Overcome evil with good," "Follow peace with all men;" and the remark of St. James, "Whence come wars and fightings among you? Come they not hence, even from your lusts that was in your members?"—When he reads these, and a hundred other passages to the same import, scattered throughout the gospel, they fall on his mind without effect. Finally, when he looks at the example of Christ, whose last prayer was for his enemies, and on the conduct of the apostles, martyrs, and primitive Christians, and sees that they are directly opposed to war in every form, they are without effect, for his mind has been prejudiced in favor of war, in the same manner as the mind of the catholic has been prejudiced in favor of popery.

Mothers often fan the latent embers of war, duelling, and fist-cuffs, which are all of the same nature, in the natural heats of their children, when they little think of it. A child hurts his head by falling on the floor, or hitting it against the table; how

common it is for his mother to say to him, "naughty table, naughty floor; beat the table, beat the floor!" The child, thus encouraged, vents his rage on the floor, or on the table, until the pain in his hand, produced by his own act, calls off his attention from his head: he has gratified and strengthened his malignant passions, and became quiet.

The warlike propensities are elicited in a child, by permitting him to treat dumb animals with cruelty, particularly when he makes one animal the means of cruelty to another, as in bull-baiting, cock-fighting, setting dogs or cats, or other animals, on each other, for sport. The same effect is produced by treating the inferior animals with cruelty, in any way, for sport. Those who delight in the sufferings of brute animals, will soon be brought to delight in the sufferings of the human species, and to look on blood and carnage with composure and approbation.

In these ways, and many others which I could mention, many mothers are bringing up their sons to be prejudiced against the meek, humble, merciful, peaceful promises of the gospel, and are preparing them for "battle, and murder, and sudden death." Ah, fond mother, little do you think, while you place the gaudy paper cap on your urchin's head, and a wooden sword by his side, and delight to see him strut round your parlour in imitation of the soldier, perhaps to a martial tune sung or played by yourself—little do you think, that you are planting a thorn for your own bosom, and sowing misery for other mothers.

But girls are liable to these prejudices in favor of military glory and war as well as boys, though not to so great an extent; and many a mother who may read this article, may have had her own mind so warped by the prejudices of education, that she may hold in utter contempt all I have written. From such, I have no hope. But to those who are willing to search the scriptures, like the noble Bereans, "to see whether these things are so," and who are willing to give the weight of their powerful influence in favor of the cause of "Peace on earth, and good will toward men," I would say, give all diligence to remove far away from your sons all military toys, pictures, music, shows, books, and all those things which foster a warlike spirit. Thus you will most effectually advance the interest of your Redeem-

er's kingdom, and help forward that blessed day promised of old, when the nations shall learn war no more, and share in the blessing which your Savior pronounced on the peace-makers, that "they shall be called the children of God."

PHILANTHROPOS.

For the Mother's Magazine.

REPORT OF THE MATERNAL ASSOCIATION OF THE FOURTH PRESBYTERIAN CHURCH, ALBANY.

IN reviewing the past, and tracing the progress of this association, we find in our great unfaithfulness, much which ought to humble us, and lead us to take our places low in the dust before God; yet we also feel that we have much to excite our gratitude, and encourage us to *go forward*.

This association was formed in 1833, with only seven members. We have now on our register the names of fifty-one mothers, and one hundred and fifty-six children. Fifteen families have removed from the city. It is only four years that our society has had existence, and already three of those who once mingled their voices with ours at the mercy-seat, have been summoned from their labors, and we trust are joining the praises of the upper sanctuary, in the immediate presence of God and the Lamb. In the death of Mrs. M——, who was so suddenly called from our midst the last summer, we sustain a loss not easily repaired. She was a valuable member of this society, continually extending the sphere of her usefulness. Her meek and humble spirit, united with fervent and decided piety, won the warm affections of all who knew her. A silent but solemn admonition from the new-made graves, seems to say, "*watch*"—"have your lamps trimmed and burning, for in such an hour as you think not, the Son of man cometh."

We have been called to mourn the death of eight of our dear little ones, mostly infants; but we are comforted with the thought that it is God the Savior who calls them hence, who

Takes them from our bosoms here,
And lays them on his own.

One who arrived at the age of twelve or thirteen, died in the triumphs of faith.

A mother of this association, who buried a child at the age of four years, can testify, that he gave all the evidence which could be expected at his age, that his heart was renewed and sanctified by the Holy Spirit, and he prepared for a better world.

Eleven of our children have publicly professed their faith in Christ, and several others are hopefully pious. We hope, that through the instrumentality of maternal associations, the eyes of parents will be opened in reference to the early conversion of children, and mothers will no longer be permitted to slumber over their obligations, responsibilities, and privileges, but arise, and do their duty, that Christ may have the "dew of the youth." We believe if parents would not, by their unfaithfulness, "forbid their little ones to come to Christ," the time would soon arrive, when we should no longer mourn, because our children grow up in sin and impenitence; when, instead of its being rare to find pious children, it shall be far more uncommon to see children of Christian parents unconverted.

The number who have attended our stated meetings, has varied from five to twenty-five. Those who have attended with any degree of regularity, feel that the effect is salutary. It keeps alive a deep interest for the young, which we lose by absence, but soon regain by renewed attendance. The beneficial influence of these meetings upon those who attend, has been manifest to others: and we *all* feel it is *good* to be *there*. There the wavering are confirmed, and the feeble are strengthened; there we meet to be mutual helps to each other, by the free communication of our views and feelings: and as the weight of responsibility presses upon us, and we feel our utter incompetency, we remember who has said. "he that lacketh wisdom, let him ask of God, who giveth liberally;" and we bend around the mercy seat, and unitedly supplicate the presence and teachings of the blessed Spirit,—and does he turn away from such petitions? no to the praise of his rich grace be it repeated, "he has never said to the seed of Jacob, seek ye my face in vain." There also the mother, burdened for the immortal souls of her children, or who is almost overwhelmed

with trials, or afflictions, or temptations, can find hearts of sympathy and affection, that delight to join her in pressing her suit before the hearer of prayer, and embrace the privilege of proving that "God is faithful."

For the success of our society, we are deeply indebted to the faithful efforts and indefatigable labours of our late superintendant and secretary, Mrs. G. and Mrs. C., and the loss we sustain by their removal, we feel to be irreparable.

We would also thankfully acknowledge the important aid our pastor has rendered, by countenancing us, and conducting our quarterly meetings.

We usually propose a subject at one meeting to be discussed at the next. The subject before us at the last two meetings, was the unhappy consequences of idleness. In pursuing the subject we were led to consider the preventives of this evil, and to inquire, what amusements and employments are proper for children, and best adapted to form habits of industry, and to inspire a fondness for useful occupations. In closing the discussion, the following resolution was adopted: Resolved, that if our children are in health, and the heart and intellect have been properly trained from infancy, they will need very little amusement, which may not be connected with acts of usefulness, or means of improvement.

The contributions of the society have been appropriated for the benefit of the children of missionaries.

L. A. S., Rec. Sec.

For the Mother's Magazine.

TO A FRIEND, ON THE DEATH OF AN INFANT.

The Lord, in mercy to his saints,
His chastening hand oft sends,
And cuts their choicest comforts down
For wise and gracious ends.
These trials, grievous to be borne,
Yet oft times blessings prove;
From earth and creatures raise the mind,
And draw the soul above.
May you, my friend, experience this;
With David then you'll say,
I know thy judgments, Lord, are right,
And righteous is thy way.

ANNE.

London.

Stereotyped by F. F. Ripley
New York.

THE MOTHER'S MAGAZINE.

VOL. V.

JULY, 1837.

NO. VII.

For the Mother's Magazine.

LETTERS ON INDIA.—BY A LADY.

No. III.

MY DEAR NIECE,

I MENTIONED in my last, that the character and condition of our own sex should form the subject of a future communication. I scarcely know where to begin, on a subject where so much might be said, and one, too, of such deep interest to the nation of which I am speaking. The estimation in which woman is held, may perhaps be taken as a criterion by which to judge of the civilization, and the moral condition and character of a people. Were we to apply this test to the natives of India, we should be compelled to draw conclusions which would present to our imaginations a picture most painful and humiliating.

It is impossible for me to convey to your mind a correct idea of the degradation of woman's condition. Her wretchedness must be witnessed to be fully understood. Its effects are more disastrous on the habits and morals of the people, than you would at first suppose. Female influence in that country is nothing. Our sex may, in a land like ours, oftentimes claim an influence in the world which does not belong to us as women; yet woman, when moving in her own appropriate sphere, and allowed the opportunity, does act a part in shaping and moulding the manners and customs of society, and of refining and softening down the rougher materials of our race, which can only be appreciated by those who have had the opportunity of

comparing the state of society where woman is allowed her legitimate influence, with that state where she is a mere cipher.

That you may be enabled to make such a comparison, and then draw from it certain inferences, which shall make you set a higher value on the benefits of the Gospel, and bring you to commiserate the sufferings of your fellow beings, I would point your attention, for a few moments, to the present condition of the female sex in India.

Contemplate, in the first place, the entire female portion of that immense population, as being without education. A selfish priesthood, as if jealous of woman's influence, had doomed her to perpetual ignorance. The first objection that is made against female education, is, that woman is not susceptible of improvement; and, if this be answered by pointing to the many successful experiments of modern times, it is then urged, that there can be no possible utility or necessity for a woman to learn any thing more than "how to make her husband's bread;" and if this ground be not acknowledged tenable, it is then contended, they "could not manage them if they were educated."

Hence, woman is every where, and by every body, regarded as naturally so far inferior to the other sex, that she is incapable, by any process of culture, to become a fit companion for man. She is reared in the idea of her own degradation, and does not expect to be treated as a friend or equal by the other sex. She knows that her very birth was an occasion of regret and condolence with her parents, and that their friends then came together to sympathize with the unfortunate father that a daughter was born. She cannot but be affected by the unpropitious circumstances in which she is placed. Her condition quite precludes the idea that she could or ought to hold any thing like equality with the "lords of creation." And not only her birth, and her earliest lessons in life, teach her how low and worthless she is, but her matrimonial connexion enforces the debasing truth, that woman is nothing.

The marriage contract is a matter transacted by the parents. The parties most deeply concerned have no voice in the formation of this relation. The man looks forward to his wife as a possession, the value of which will depend on her being a good

servant. The woman's most sanguine hopes will be realized, if her future husband prove a tolerable master. And thus the daughter has no other prospect than to follow on in the footsteps of her mother.

When the period arrives for the wife to go and live with her husband, which is usually at the age of twelve or fourteen years, (you will recollect they are married when they are children,) it is no uncommon thing that the friends of the wife are obliged to force her away. Several instances of this kind I have witnessed; one was particularly painful. I was one morning passing through the street, and saw a large collection of natives, and heard much loud and noisy talking, mingled with lamentation. As I approached the scene of confusion and apparent sorrow, I saw a young girl in all the bitterness of grief, with several individuals hold of her, who were scolding, threatening, and violently forcing her away to her husband's house. I never saw such weeping and distress as was exhibited in the young wife, as she struggled to get free from those who were dragging her off.

You will infer from the above remarks, what must be the social and domestic condition of the Hindoo women. As a daughter she is not esteemed, as a mother she is not respected or obeyed, as a wife she is not loved or honoured; consequently, she becomes a blank in the family circle. Extinguish maternal influence in this land of Christian light, and you have put out half the light that illumines our country. We are in the habit, and very justly, no doubt, of attributing to maternal example and instructions, a very great share of the influences which go to form society, elevating or debasing, improving or vitiating, its condition, in proportion as mothers are faithful or delinquent in their trust. It is enough to say, that wherever the gospel has not shed its benign rays, there maternal influence is lost; or, if it have any power in forming the mind of the young, it is debasing and corrupting. The single fact, that woman is deprived of influence—that the place she occupies in her own household is such, that she has neither the capacity to impart instruction, nor is allowed to support a character which can exert that wholesome influence which we justly award to mothers in Christian countries—develops the source of a thousand evils.

which spread such moral desolation over that fair and otherwise delightful land.

If this fact be well considered, I shall have no need to detail any appalling accounts of widow burning, (several cases of which occurred while I was in India, and in the very face of a Christian government, though not directly under its dominion,) or of infanticide, or buying and selling female children ; nor need I more than allude to the disgrace and wretchedness of widowhood, the prohibition of second marriages on the part of the woman, and the evils that follow from such a system. It is not meant that the estimation in which woman is held is the only cause of the vice and misery of pagan nations ; but that, if no other cause could be assigned, this of itself would seem sufficient to warrant the expectation, that the heathen would be just what we find them to be.

Nor is woman allowed more prominence in society than in her own family. The sexes never meet for a mutual interchange of kind feelings, or for mutual improvement and enjoyment. Were a man to show a female kind attentions, or to be seen conversing with her in public, he would be ridiculed. Were he to inquire after the welfare of his neighbour's wife, the husband of that wife would feel himself insulted ; it would be equivalent to intimating that the wife's character was not unimpeachable.

How sad to contemplate the condition of the whole female population of India. If a woman be of low caste, she is doomed to a life of drudgery and hardship. She carries burdens for travellers—carries also earth, water, brick, and stone, for building, and constructing roads. Most of the labor which in this country is performed by women, is there done by the men, and vice versa. If the woman be of high caste, and raised above manual labour, she literally has nothing to do. She cannot read, and to use her needle would be shockingly disgraceful—she is “no tailor ;” and those employments which occupy the higher classes of females in this country, she knows nothing about. The consequence is, her time which is not devoted to sleep, (which by the way is no small portion,) eating, and smoking, is spent in gossiping with her female friends, or in perfect idleness. She is in a worse state, if possible, than the women of low caste.

The personal appearance of the Hindoo women is not generally attractive or prepossessing ; though I have sometimes seen very fair specimens of female beauty. They are like Europeans in their features, but are less in stature, and much more delicately and slightly formed. The complexion of the higher castes has certainly a very lovely shade ; and when accompanied with handsome features, with their own peculiar rich dark full eyes, and long silken eyelashes, present feminine loveliness in great perfection. Their simple mode of dress seems admirably adapted to set off their natural graces in the most becoming and advantageous manner. It consists of only two garments. The *chorlee*, as the upper garment is called, is a sort of boddice, with short tight sleeves, open in front, and only confined to the person, by the two ends at the bottom being brought together, and tied in a close knot. The under garment is a piece of muslin, of a yard in width, and eight or ten yards in length, with a handsome bordered selvedge and ends. One end of the *sardee* (as this part of the dress is called) is passed around the body, just above the hip, that being their waist, two or three times, and a portion then gathered in rich full folds, falling to the feet ; and the other end is brought over the right shoulder and head, gracefully falling to the left, and nearly reaching the ground. Not a pin is used in her dress ; and all the labour of the needle necessary to complete the full costume of an eastern lady, might be accomplished in half an hour.

I need not refer you to the remedy for all the evils above mentioned. You know it is the gospel which has made us to differ from that wretched portion of our race, which we blush to admit into sisterhood with ourselves. We owe all our privileges, under God, to the diffusion of the gospel, and its attendant blessings of education. The light of the blessed gospel has begun to shine on these dark places of the earth. The process of education has commenced, and a ray of hope now begins to appear, that women may there soon be emancipated from the darkness of ignorance and idolatry.

Yours, &c.

For the Mother's Magazine.

EARLY IMPRESSIONS; OR, SHALL DIE, AND NEVER COME
TO LIFE AGAIN.

It is a true maxim, that "impressions made upon the mind in childhood, are not easily effaced." This cannot be too deeply felt, nor borne in mind too constantly, by a mother. I have no doubt children are often regenerated when they are very young; and multitudes of others might be, were suitable instructions communicated to them, which their infantile minds could comprehend. In former years there has been a great deficiency on this point, even among pious mothers; and have we not reason to fear the same is too generally true at the present day? Children of the age of three years, or under, are often subjects of the Holy Spirit's operation, otherwise how can we account for the variety of serious questions which children ask, about God, death, heaven, hell, &c. Why might they not be converted, if they were made to understand measureably these truths?

Let me relate a fact. The only circumstance I recollect, before I was three years old, was the following; though it is more than twenty-eight years ago, it is as vividly before my mind as though it transpired but yesterday. One Sabbath, after the family had returned from meeting, I was lying in the cradle, covered with a cradle blanket, something seemed to whisper to me, "*shall die, and never come to life again.*" I felt sad. It rang in my ears again—" *shall die, and never come to life again.*" It seemed as though my little heart would burst. I could not lie there; I must enter my complaint to my mother. I had been troubled a little with the toothache. I got out of my cradle, and told my mother that my tooth ached, and wept profusely. I knew not what else to tell her, for my heart was full of trouble. She pacified me; but those words were still ringing in my ears. I took the blanket out of the cradle, and lay down on a low chest, which stood the back side of the room, covered my head with the blanket, and wept, with those terrible words sounding in my ears—" *shall die, and never come to life*

again." It seemed as if the words would cut my heart in two. This continued until my mother put me to bed, and I wept myself to sleep. All the circumstances—my father and elder brothers going out to feed the cattle, the position of the cradle, the table with its dishes where my mother stood when I took hold of her dress and entered my complaint, the flying clouds, the forest around the log house in which we lived—all these are still perfectly before my mind. I can never forget that season. I have often asked myself, what was the occasion of all this? I remember nothing else which took place before I was three years old. I have no doubt it was the Holy Spirit's influence. The uniform practice of my praying mother, was to instruct her children (who were ultimately twelve in number) in the principles of religion. From these instructions I had gathered the definite idea that I must die, but how or when I learnt the truth I cannot tell. This knowledge, the Holy Spirit used to make me feel as I did. I see no reason why I should not have become a Christian then, had my good mother simplified her instructions, so that I could have known what to do to be prepared for death. When I reflect upon that early period of my life, it creates indescribable sensations in my bosom. Had I become a Christian then—had my feet thus early been turned into the paths of holiness, instead of going about eighteen years led by the wiles of the devil,—how much more humility, how much more love and meekness, how much more benevolence and spirituality of feeling, how much more zeal and humble piety, I should unquestionably have had than I now possess; yea, how many more souls I might have won to the faith of the gospel since I have been in the ministry. In view of this—but I forbear;—to attempt to describe my feelings would be but to mock the emotions of my bosom. Often, in my childhood, the Holy Spirit strove with me, but, like too many other children, I refused to obey his voice.

I would say to mothers, watch the exercises of your children's minds. Make them to understand the first truths of religion as soon as possible. Take one simple truth, and present it in one form and another, till your dear little prattlers shall get a definite view of it. Then take another, and present that

in the same manner, praying for the Holy Spirit to apply it. Oh that the time was *now* come, when the infant shall die an hundred years old—when the child two or three years of age, shall have as great knowledge of spiritual subjects, as the man who has now spent a whole century in the school of Christ.

Mark all the serious questions your children ask. It is the sweet breathing of the Holy Ghost upon them. Perhaps they may not tell even their tender mother, because they may not know it is his influence. The mother must determine that from the little interrogations of her child. As was the case with me, the child may not ask questions; yet the mother can determine from the actions of the child, whether it is exercised with bodily pain or not. Had my mother discovered that the toothache was not the cause of my trouble—had she begun conversing with me on the subject of religion—I cannot tell what the effect would have been. Perhaps the Spirit, by that means, would have at once led me to the Savior. S. C.

For the Mother's Magazine.

THE RELIGIOUS SOCIAL PARTY.

As a specimen of our social enjoyments, I will give a little sketch of a party assembled at my brother's a few evenings since. I must premise, that ever since my sister H. came to reside in Boston, a number of ladies have regularly met at her house, every Friday morning, for prayer for themselves, their families, and the church with which they are united. Three years since, their husbands, all but one, who is not pious, formed a similar association, and met at the same place; while each family belonging to this circle is remembered in their devotions during the week, in rotation. Thus do they participate in each other's joys, and their "mutual burdens bear." The association consists of ten gentlemen and twelve ladies, as one is a widow. The meeting referred to above, was an annual occasion. All the parents, and as many of their children as they thought proper to bring, assembled; the whole number amounted to

fifty-five. One hour was occupied in appropriate and interesting religious services; the third chapter of Proverbs was read; and the hymn sung, beginning with the verse,

" Great God, we sing that mighty hand,
By which supported still we stand;
The opening year thy mercy shows;
Let mercy crown it till it close."

The report of the association was then read, after which a prayer was offered by the Rev. W. S. A——, followed by some remarks from brother H., addressed particularly to the young, on the importance of having before them some prominent aim in life, and of early choosing that good part which shall never be taken from them. Refreshments were then supplied, of cakes and fruits, which the young ones enjoyed highly, and after an hour spent in agreeable and profitable conversation, the company separated, unanimously declaring that they had seldom spent a more pleasant evening.

The next evening, a similar party met at brother C——'s, of an association connected with the —— church, in a remote part of the city.

I thought you would be interested in this account; for although it cannot strictly be termed a maternal association, it does not interfere with one to which most of the ladies belong, yet it does afford great aid and encouragement in training up their children for God. Do let me hear of your Maternal Association, Dorcas Society, &c.

With sincere affection,

It were a good strife among Christians, to labor to give no offence, and to labor to take none.

The best men are severe to themselves, tender to others.

Truth feareth nothing so much as concealment, and desireth nothing so much as to be clearly laid open to all. When it is most naked, it is most lovely and powerful.

For the Mother's Magazine.

A WORD TO CHRISTIAN MOTHERS.

Montreal, (L. C.) April, 1837.

DEAR MRS. W.,

IF you think the following may arouse *one* Christian mother, or in any way do good, it is at your disposal.

Yours, in Christian bonds,

S. M. C.

CHRISTIAN MOTHER—Have you paid your “vows?” You have a child, and that child, may be, has not been “born again,” though years perhaps have passed away since you professedly gave it to the Lord in the ordinance of baptism. If this be *true*, the question, *why* your child is still unconverted, should awaken the deepest feelings of a mother's heart. It cannot be, because God is unmindful of his promise. Oh, no! Nor can it be because he is *unwilling* to convert and sanctify your child. In the life of our blessed Savior, we have sufficient proof that he noticed and loved little children; and is there a Christian mother whose heart has not “burned within her,” as she heard *her* little ones first hear the words, “suffer little children to come unto me;” or whose “breathing has not been crowded,” when she thought of the glory of that Savior, as connected with the salvation of *her* child—herself the instrument, through divine grace, of bringing it to glory. It may not be unprofitable to look back to the time of their consecration to God, and see, if possible, with what feelings, or, rather, with what “faith,” you laid your child upon the “altar.” Oh, that every mother who shall read these lines, may feel the subject to be one of awful magnitude; and may the Holy Spirit penetrate her very soul, and show her, if in ought she has been faithless to her God, or faithless to her child. The apostle says, in Gal. iii. 29, “If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise;” so then, “if ye be Christ's,” that precious promise in Gen. xvii. 7, so full of interest to the Christian parent, *belongs to you*; and when you gave your child to God, did you

receive this promise as your own, avouching the Lord Jehovah to be not only your own God, but the God of your child also—regarding its baptism as the *seal* only of that covenant which you thus entered into with the Lord—and did you with faithful Abraham, and with the faith of Abraham too, (for there is but *one* faith,) lay, like him, your child upon the “altar,” looking unto God to renew and to sanctify. Thus, did you promise like Hannah, “to give him unto the Lord all the days of his life,” “weeping sore” before God, and praying, as she did, in “bitterness of soul.” Dear mother, can you, in the presence of Him who reads the secrets of the soul, lay your hand upon your heart, and say, “thou knowest” that *I did*?—if you cannot, your work is not yet begun. Make haste to repent—you have yet to learn the *first* duty, and the highest privilege, of the Christian mother.

But if you have done all this, and your child is still a stranger to renewing grace, then it *must* follow, that you have not fulfilled your “vows;” and your child, so dear to your heart, is in the “gall of bitterness,” and an enemy to Him whom your soul loves—because you have disregarded your covenant obligations, and thereby forfeited your claim to the promise. And oh, must your child die?—must he suffer the pains of “eternal death,” “forever dying, and yet never dead?”—must he be a blasphemer of the God you love, and “knew his tongue with pain?”—must he beg that his *mother* may give him a “drop of water to cool his burning tongue,” and receive for answer, “between us and you there is a great gulf fixed,” and learn that his sufferings have but just begun?—does your *soul faint* at the thought that your *child may* thus be shut out from the glorious presence of the spotless Lamb, and endure his wrath forever, when he might, but for your own unbelief, and consequent unfaithfulness, have been a bright gem to sparkle in the Redeemer’s crown?—but you cared more for his body than his soul; and I would appeal to your own consciousness, if the temporal interests of your child, and things that pertain to *this life only*, have not found readier entrance into your heart, and occupied a much larger place there, than the things that belong to Christ and his salvation;—have you laboured as diligently and earnestly that the image of

Jesus might be formed in the heart of your child, as you have to obtain for him the things that "perish with using?"—have you been as anxious that he should glorify God in his body and spirit, as you have that *himself* should be admired and applauded by men?—the prayers that you offer, and the efforts that you make to secure this salvation, must answer the question. And if you find that in aught you have failed here, will you not repent, arise and return, for the sake of the child that you love? will you not come back? and oh, forget not that Jesus will be glorified, and the power and riches of his grace magnified, in the salvation of your precious one; and will you not repent quickly and do your "first works," and more than your *first*?—will you not go back, and get hold of the very "horns of the altar," and by a holy and fervent "wrestling" in prayer to God, plead his own covenant faithfulness, and weep again before him in "bitterness of soul," till the "Spirit witness with your own spirit," that God seals your pardon, and accepts the sacrifice that you renewedly make of your child, to a holy and covenant-keeping God?

But why is it that you have not fulfilled your vows?—why is it that you labour not daily with your child before God, (adapting your labours to the age and capacities of the child,) that he may be brought to see the claim that God has to the affections of the heart, and the *right* he had to *implicit* and *perfect* obedience to his holy commands? I believe you will acknowledge this to be a duty binding upon every mother, from the very first dawns of intelligence in the child, and I will not insult your understanding, by supposing that you will offer, (as some foolish mothers have done,) "want of time," as an excuse for not having done your duty; but if any such should be found, I will beg leave to ask them, if the difficulty may not be easily obviated, by rising *one hour* earlier every morning, and devoting it thus to their children;—will not He, who himself "rose a great while before day" that he might pray to the Father, listen to your morning prayers?—*try it*, and see if your own soul and family are not abundantly rewarded. But perhaps *some* may feel an inward consciousness, that slothfulness of spirit is the cause; if so, then the promise belongs *not* to

them—for only “outer darkness,” with weeping, and wailing, and gnashing of teeth, are in reserve for the *slothful*; and even in this life they will find their “way as an hedge of thorns;” the “wise man” says so, Prov. xv. 19. But you will be neither slothful nor indifferent, when the hand of God shall touch your child, and the eyes that now beam brightly with intelligence, and show the working of the soul within, shall be dim and lustreless in death.

Oh, make haste and awake, lest the Lord take *this way* to learn you that the “redemption of the soul is precious.” Did you ever know a Christian mother, who had dedicated her child to the Lord in infancy, and who had prayed daily with and for the child, and who even daily watched for the conversion of that child to God?—did you ever see her stand beside its dying bed, her heart wrung with keenest agony?—Oh, I have—and her tears were tears of bitterness, because she had not done *all* for her child that she might have done. I have seen more than one such mother, and more than two; and if you would spare yourselves the anguish that their souls endured, awake *now*, plead *now*, wrestle *now*, until you prevail, and know assuredly that God accepts your “offering,” and records your vows. I closed the eyes of a dear little dying child, *not four* years of age; and when the grief and anguish of the mother found vent in words, her friends very kindly endeavored to sooth her spirit, and heal the wound, by alluding to the *age* of the child—that “there could be no doubt of the salvation of such a little one;” but this only added to the mother’s sufferings, and sent another pang to her bleeding heart. She did not wish to depend upon the *age*, nor have that the ground of her hope; the Spirit had taught her that she must have his “witness,” and that the voice of Jesus must speak to her soul, “thy child liveth;” and she said, after the lapse of weeks, that the grief she felt for the loss she had sustained in the death of her child, was trifling, compared with her inward anguish for past unfaithfulness.

But there is another cause which no doubt operates more widely to prevent the early conversion of children than any thing else; and that is, a disposition to “put off” indefinitely,

what ought to be done *now* ; and I strongly suspect that this very disposition originates in slothfulness, and that *rank unbelief* is the groundwork of the whole.

I am afraid I have already said too much ; but should you think what I have written at all worth a place in your Magazine, I may hereafter say something on this subject also, for my soul is pained for little children ; and I would appeal to a mother's sympathies, and a mother's love—and if this fail to arouse her to action, then nothing but the voice that calls the dead to life will quicken her sluggish soul—and oh, let her beware, lest He come “suddenly,” and find her “sleeping.”

For the Mother's Magazine.

LETTER OF MRS. GUTZLAFF.

MACAO, July 1st, 1834.

MY DEAR MRS. WHITTELSEY,

YOUR kind letter of last January has reached me, and from it I gather the assurance, that although personally unacquainted, yet our hearts are joined in advancing the kingdom of our blessed Master. Truly a great work is to be done, and the laborers are few. The interest you and other friends take in my humble labors, encourages me to proceed ; and it is but reasonable that I comply with your request, to send a brief account of the school.

Female education has met with many obstacles, whenever it has been attempted in Asia ; and I do not think that greater are met with in China, than in Burmah or India. The school originated about this time last year, from the avails of a quantity of fancy articles, sent out by the “Ladies' Association for Female Education in Asia.” When it was projected, the plan was, to take the children into the house, and feed and clothe, and at the same time to teach them. At first, numbers were obtained, tempted probably by the rice, and the novelty of the plan. But after a week's trial, the mothers came, and with loud cries demanded their offspring. I requested them to give me more

time, and endeavored to quiet their suspicions and anxiety by stating the object in view in taking their children, and thus gratuitously washing, clothing, and feeding them. But these arguments only increased the fears intended to be allayed; and one amongst them went to the Chinese magistrate, affirming that I had stolen her daughter, and refused to deliver her up. A police officer waited on my husband next day, to examine into the affair, and recover the stolen property. All the children thus left me after a week's trial. But others were soon obtained, with the disappointment of seeing them go in the same manner after a short time; and the trial was again and again made, with about the same success. By this time, the reports of my doings were noised about the city, rumor, as usual, exaggerating and distorting the circumstances, until no more children could be induced to come. The reasons that might be alleged for this conduct of the parents, are such as would be found in any country; and we can easily place ourselves in their situation, and perceive that solicitude, as to what was the design in thus taking their daughters away from home, and gratuitously feeding, clothing, and teaching them, would be heightened into suspicion by the thought, that it was done by foreigners, a synonym for every thing bad and underhanded.

I now asked the *comprador* (or head servant) to bring me some children, knowing that if they came under his surety, there would be more probability of their staying. He procured four little girls, who remained with me four months, during which time they had learned to sew neatly, and to read easy words, and speak some words in English. At the end of this time the *comprador* was taken ill, and went home. The parents immediately came, demanding their children, saying that their houses (poor miserable straw hovels as they were) were desolate, their comforts gone, and all for want of their little daughters. I asked them to examine for themselves; and after they had seen the girls, (well clothed, contented, and happy as they were,) they still wished to reclaim them; and, when I still refused, they stole them away from the house. This was the most discouraging circumstance that had occurred, for I had began

to love them, and to take a deep interest in their progress during the four months they were with me.

After all these attempts, it was resolved to take some boys, as there did not exist the same objection to their staying in the house, since they could be considered in the capacity of table servants. One after another was taken, until I had six. About this time a little blind orphan girl was thrown upon the charity of a lady of Macao, who sent her to me to be taken care of, she paying all the expenses of her clothing, &c. But even this little sufferer was not allowed by some, who claimed to be her friends, to come and live with foreigners, until they had been pacified by a sum of money, which they deemed as a remuneration for the loss of the services of a blind girl five years old !

Soon after this, by dint of entreaties, and the promissory payment every month of a dollar for the services in sewing of the child, our tailor allowed his little niece to come about five months since ; she is still here, and a most promising dear little girl. Four other little girls have been sent on the same conditions, all going on well ; they begin to read a little, work very neatly, and generally improve. Two of these little girls, one a very clever child, were last week taken away ; the mothers alleging as the reason, they heard I was going over the sea soon, and should kidnap their little ones ; so in all haste they took them, lest I should take them on board, together with fifteen others. This is now the rumor, that they are all taken, or to be taken away —no one knows where. I have now fifteen children altogether living in the house, which is very large and airy. The ages of the boys are from six to sixteen ; the girls from five to eight.

To assist me, there is a Chinese master, who teaches the boys to read and write their native language, daily, for four hours, and the girls, two. A Portuguese youth instructs all in penmanship, and assists in keeping the school in order ; and an *ayah* has the care of the girls.

The children all learn to speak and read English ; the boys are taught the Chinese classics. The blind orphan knows most of her letters, and can speak many words in English : she is a

most amiable, affectionate, and lively child ; most gladly would I increase the number of blind girls.

The avails of the articles from England defrayed all the expenses of the school for four months ; when this sum was gone, a few friends assisted with their purses for a short time longer. Stronger efforts were then made to interest foreigners in the object, which met with flattering success. In all, I have received from the foreign community in Macao, and principally Canton, upwards of 550 dollars. The monthly expenses of the school, at present, are about seventy dollars. The removal of the two little girls last week, is the only discouragement that has arisen for some months, and I hope the children may remain until some permanent good can be done to them.

The Magazines you were so kind as to present, were well worth perusing, and many valuable hints one can find. Pray continue them to me ; I shall look forward to the forthcoming numbers with much interest. Other ladies to whom I have lent them, concur in their utility.

With our united desires to the Author of all good, for your happiness, believe me, dearest Madam,

Most truly yours,

M. GUTZLAFF.

Before I seal this letter, I have one favor to ask you, dear Madam, assured that if possible you will grant my request, without delay ; it is, through your extensive influence, to prevail on some one or more devoted ladies to come out, and previously to make themselves acquainted with the plans of infant schools, and to bring with them a large supply of the apparatus for that most excellent mode of teaching, and also to give what hints they can for improving the blind, with one or two Bibles for them. I know the happiness you will have, if permitted thus to help us. Great as our hope is, that your own children, and other dear ones, may now be educating for China, yet we need laborers now, *even now*, and we desire those to come who have "a mind to work." Pray urge, with all your energies, such laborers to come quickly. We shall hail their arrival with

gladness. In the fervent hope of a favourable answer to this urgent request, I am your sincere and obliged friend,

M. G.

For the Mother's Magazine.

HABITS OF INATTENTION.

It is an undeniable truth, that habits of inattention are increasingly prevalent in our families, in our sanctuaries, and exist, more or less, in all our schools. My design is, to show that these habits are generally formed in the nursery.

To say nothing of the want of good breeding which this habit indicates, the vacancy it gives to the countenance, and the vulgarity it gives to the manners, probably there is no one habit which opposes so many obstacles in the way of mental improvement, or more effectually hinders the conversion of our children, than an early and inveterate habit of inattention. The most momentous truths falling from the lips of the teacher, the mother, or the divine, however ably, affectionately, or simply they may be illustrated and enforced, will fail to reach the heart, or affect the conscience, unless the attention of the child be first arrested.

The foundation of human character and human excellence, is often laid broad and deep, before an unreflecting parent is aware that any thing important or intrinsic has been effected in the education of his child. Still it requires but little reflection to perceive that the essential difference which is seen to exist among mankind, has been effected chiefly by the different habits of attention acquired in the nursery, and in the incipient stages of childhood, by means of different treatment and different teaching. Who does not admit that it is by great attention and application to study and to business, either in the acquisition of literary knowledge, or of trade, or of mechanism, that all great and good men have distinguished themselves, in all ages of the world.

We venture to make a few suggestions for the benefit of young mothers, by remarking, that the manner in which they treat and instruct their young children, when they begin their little efforts to walk and to talk, will have a powerful and lasting influence in producing habits of attention, or inattention. If, for instance, you force difficult tasks upon them, or if you require them to undertake things which they cannot readily perform, they will be likely to decline making further efforts, and will often appear obstinate, and even disobedient, when, had they been allowed a few more experiments, these requisitions would have been esteemed simple, easy, and pleasant.

Most children are naturally distrustful of their own powers, and more especially weak and timid children. With such dispositions, parents are apt to take a wrong course ; in fact, it requires uncommon skill and wisdom to manage such tempers, without seriously injuring them. Parents are very apt to press such children to make efforts, requiring more skill or courage than they can command, and this timidity is often misconstrued into obstinacy ; whereas, less should be required of young and timid children than they can easily perform, that success may lead them to repeat their efforts to accomplish still more difficult tasks. If young children are too often disappointed in their efforts to comply with the wishes of their parents, they soon grow weary of making further attempts ; the consequence is, they become inattentive to the wishes of their parents, if not indifferent to their positive commands.

Children of a lively, volatile disposition, are soon wearied with books and study ; they require a diversity of objects and occupations to keep alive their attention. Oral instruction should often be substituted for such children, in the place of books and dry lessons, otherwise they will be likely to acquire a dislike to literary application. It is absolutely wrong to confine active children for any considerable time to books and study ; active employment is absolutely necessary for all children, but especially for volatile dispositions. Young lads are very apt to grow weary of continued mental efforts ; some even take a great dislike to study and to books of all kinds. The best remedy for this disgust, it may be, is to spend several months in steady

and even intense labor on a farm. On making this experiment, many a boy has returned to his studies, with a keen appetite even for Greek and Latin.

Some children refuse to give their attention to study, because they do not perceive that any future advantage will arise from such efforts, however intense. A little girl who was very conscientious in the use of time, could not be persuaded to continue the study of Latin, supposing it a waste of effort, till one day her mother called upon her children to define a word. E—— did so at once, and with great precision, before her two older brothers, by calling to mind the Latin word from which the English had been derived. From that day this little girl found no difficulty in loving the study of Latin.

Children who possess a sluggish disposition, have many and powerful temptations to be inattentive and superficial in all their studies. They are naturally averse to giving that patient and persevering attention to a lesson, or to the explanation of a teacher, which they must do in order to understand either. Such pupils are prone to give a hasty assent to whatever is said, whether they comprehend the subject or not. How much affection, good humor, and patience, do mothers and teachers need, in their efforts to fix the attention of a child naturally indolent or volatile !

By some happy device to awaken the attention of weary, listless, and indifferent pupils, teachers will often accomplish more good, than by the most elaborate and eloquent appeals to the conscience ; certainly far more than by scolding or fault-finding.

Some mothers may be ready to say, all this is doubtless true, and is well adapted to the case of young mothers ; but what is to be done in those families where our children have grown up, and habits of inattention are fastened upon them ?

For the benefit of such mothers, we will try to suggest a few simple remedies in the succeeding number.

“ Let no trouble be told to a fellow creature, that has not first been told to God. If He do not help men cannot ; and He can both help and soothe, and incline and enable others to help us too.”

For the Mother's Magazine.

LITTLE FREDERIC.

LITTLE FREDERIC was not a very bad boy, but he loved mischief. This gave his friends a great deal of trouble. He did one thing for fun, as he called it, that was very troublesome. He was paying his aunt a visit in the city, and whenever he had an opportunity, he would ring the bells at the doors. He had lived in the country, and not being used to bells at the doors, they were quite new to him, and to ring them was fine sport.

One day his aunt saw him play this naughty trick upon a neighbor. She took him to her room.

"Frederic, why did you ring Mr. Archer's bell?"

"It was only for fun, aunty."

"Fun for you, I suppose, Frederic; but would you think it any fun to go to the door a half dozen times a day for nothing?"

"No, ma'am, I don't think I should."

"Then you see you have done as you would not be done by. But have I not positively forbidden your ringing bells in that way?"

"Yes, ma'am."

"Then you see you have also disobeyed me. Now, Frederic, you know disobedience is a great sin, which must be punished. Do you remember the pretty story I read to you about the young man that had no arms?"

"Yes, ma'am, I do so."

"Do you remember that it told you how thankful you ought to be to God, for giving you hands and arms?"

"Yes, ma'am, but I did not think about it then."

"No, Frederic, that is the misfortune. You do not *think* when you are going to do wrong. But that is not a good reason for doing wrong—you *ought* to *think*; and since you will not do so, it is my duty to try to make you *think*. Now, do you suppose God gave you hands and arms, that you might do things that are unpleasant and troublesome to others?"

"No, ma'am, I know he did not."

"And yet you persist in ringing bells at doors, which is troublesome to others, and therefore wicked, for our Savior says we must do unto others as we would they should do unto us. Do you not think, since you have done it so often, and will not mind by telling, that I ought to punish you, to make you remember?"

"Yes, ma'am, I think you ought."

"So do I; and that you may learn the value of your hands, Frederic, and so be taught how wicked it is to make a bad use of them, I am going to tie them behind you."

Frederic did not seem to think this a very great punishment.

"How long must they be tied, aunty?"

"You have your lessons to learn; if you do them cheerfully, you may have them untied when you know them."

"But how can I learn them with my hands tied?"

"I will place your spelling book, and when you know the lesson, knock, and I will come up and fix your geography."

Frederic felt that he had done wrong, and submitted to the punishment without saying a word. His aunt tied his hands behind him, fixed his book, and went down stairs. You may depend he did not feel very comfortable when he was left alone. He began to *think* then, how disobedient he had been, and how easily God could deprive him of the use of his hands altogether. Then his face itched, and he could not get his hand to it; he saw a pin on the floor, but he could not pick it up;—it seemed as if he wanted to do twenty things with his hands in half as many minutes, and could do none of them. "Oh!" thought he, "God is very good to give me two such nice hands, that I can do so much with; I do believe I have been very wicked to make such a bad use of them."

Then he felt as if he wanted to cry, but he remembered that the best way to show we are sorry we have done wrong, is to do right. So he began to study his lesson. He soon learned it; and when he knocked, his aunt came up, and having heard that lesson, fixed his geography.

"Oh! aunty," said he, "how can I learn it; I have not the

atlas, and I don't believe I can find the places without my finger to point with."

Here the tears trickled down his cheeks, and he had no hand at liberty to wipe them away. His aunt felt very sorry for him, and if she had thought he would never do so again, she would have untied him; but she thought he needed to be punished a little longer.

"I will get your atlas, Frederic, and help you learn your lesson."

"Aunty," said he, "my eyes want wiping."

He did not like to ask her to do it. She wiped away the tears. This made him think, more than any thing, how good God was in giving him hands and arms; he began to feel very sorry he had made so bad a use of them, although only in sport.

"Oh! aunty," said he, "I think I should be badly enough off without hands and arms. God is very good to give them to me."

"Yes, my dear Frederic, God is indeed good. He bestows blessings upon us more than we can number. We ought to show we feel thankful for them, by trying to do with them only what we think will please Him."

"Aunty, I don't think I will ever ring bells again for fun."

"I hope you never will. You know I do not love to punish you, but if you are naughty and disobedient I must do it, for God has commanded us to punish those under our care when they deserve it, and we shall have to answer to Him if we do not."

"Oh yes, ma'am, I know 'we must stand before the judgment, to answer for the deeds done in the body.'"

"Yes; and you know when we meet there, we both want to hear that gracious invitation, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world.'"

"Oh yes, ma'am; I don't want to hear those dreadful words, 'Depart, ye cursed, into everlasting fire, prepared for the devil and his angels.'"

"Then we must both remember, that time is given to us to

prepare for eternity; and if we love and serve God here, He will forgive us our sins for Jesus Christ's sake; and when we die, we shall be forever in heaven with Him. Now learn your geography, and let me see your repentance by your diligence."

Frederic soon learned his lesson, for although a little boy, he had a very good memory. Then his aunt untied his hands, kissed him, and said she forgave him, and he must ask God to forgive him too.

He did so; and I never heard that he indulged in that naughty habit again, of ringing bells for *fun*.

My little reader, you must not think this is a story made up just to amuse you. It is every word true; and I want you to ask yourself, whether *you* do not make a bad use of your hands sometimes, as well as little Frederic; and I hope you may learn from it, that it is your duty to try to make a good use of every blessing that God has kindly given you.

Perhaps, if this pleases you, you will hear again from your friend,

B. Y.

For the Mother's Magazine.

DONATIONS FOR THE CHILDREN OF MISSIONARIES.

DEAR MADAM—Will you allow me, through your Magazine, to acknowledge the receipt of \$2 17 from children of the Second Church in Rome, N. Y., for the education of the children of the Cherokee missionaries, under the care of some Maternal Associations in this city; and the sum of \$5 for the education of Ateena Stone, from two little Girls of this city, as the fruits of their self-denial? While we receive with gratitude these proofs of the interest of our young friends in the little motherless one we have taken under our care, and in those who are far removed from their parents and their home for the benefit of their education, we hope their example will encourage many others, who are happy around their own fireplaces, to give similar tokens of remembrance to these little strangers.

New York, May 24, 1837.

MARY H. EASTMAN,

Treasurer of N. Y. City Maternal Association.

In connexion with the preceding communication, we think it proper to make the following statement of donations and appropriations which have been received and applied for the benefit of the children of missionaries, who are now in the course of their education, under the general supervision of two Maternal Associations in the city of New York. In behalf of the Associations,

S. WHITEFELLEY, Acting Treas.

DONATIONS.				APPROPRIATIONS.				
1835	July 23.	By	sundry Ladies in New York.	\$78 56	1836	June 17.	For travelling expenses for the four Children from Tennessee	\$174 56
	Sep. 16.	By	Maternal Asso., Albany, N. Y.	14 00				
1836	July 14.	By	Mat. Ass., by Mrs. R., New York.	67 37				
	27.	By	do., by Mrs. M., New York.	40 00		Oct. 10.	For Board bill for the two Sons of Dr. Butler, 17 weeks.	65 00
	Aug. 12.	By	sundry individuals at Saratoga Spr.	54 00			For Tuition for do., 16 weeks.	16 00
	Sep. 7.	By	Mat. Ass., by Mrs. M' H., Albany.	19 17			For Board bill for do., 23 weeks.	58 00
	18.	By	Mrs. T., South Hadley, Mass.	10 00	1837	Apr. 21.	For Tuition for do., 23 weeks.	58 00
	Oct. 27.	By	Mrs. W., West Point, N. Y.	1 00			For sundries for Clothing.	30 51
	Nov. 10.	By	Friends, Norfolk, Ct.	7 00			For Books and contingencies.	28 51
	Dec. 2.	By	Mrs. H., New York.	15 00				
		By	Mrs. W., do.	1 00				
		By	Mrs. M., do.	10 00				
		By	Mat. Ass., by Mrs. C., Troy, N. Y.	30 00				
1837	Mar. 21.	By	Mrs. S., Goshen, N. Y.	2 00				
	Apr. 13.	By	Mat. Ass., Granville, Ohio.	16 44				
	17.	By	Mat. Ass., Newark, Wayne co. N. Y.	9 53				
		By	Mat. Ass., Albany, N. Y.	14 00				
	24.	By	Mat. Ass., Lyme, N. H.	5 00				
May	1.	By	Mat. Ass., Williston, Vt.	12 00				
	4.	By	Children Mat. As., 2d ch., Rome, N. Y.	3 17				
	5.	By	Mat. Ass., by Mrs. M., New York.	47 87				
	8.	By	Mat. Ass., by Mrs. U., Spencertown.	5 00				
		By	Mat. Ass., by Mrs. H., Kinderhook.	10 00				
	15.	By	Mat. Ass., by Rev. Mr. D., Lee, N. Y.	2 25				
		By	Children Mat. As., 2d ch., Rome, N. Y.	2 00				

Stereotyped by F. P. Rogers,
New York.

THE MOTHER'S MAGAZINE.

VOL. V.

AUGUST, 1837.

NO. VIII.

For the Mother's Magazine.

HINTS FOR THE NURSERY.

PART I.

NOTHING, at the beginning of our course, is unimportant; for, though the progress appear to be slow, and the stages very short, we then determine the direction of the future journey. In such circumstances, the distance we have travelled is a minor consideration, compared with the quarter to which we have turned our faces. Under this impression, many good writers have laid down minute directions for the education even of infants; and Locke himself did not disdain to comment and give very nice directions on the articles of clothing and diet for children, being aware that clothing, and diet, and a few articles for play, are the world of the infant's mind; he knows little else, and his tastes and habits are formed upon them.

The rule for both is—that they should be conducive to immediate comfort and to health, and by no means articles of luxury. The dress should be merely *clothing*, and the diet merely *food*. The custom of the country, unless positively hurtful, should regulate both.

If vanity and luxury should ever take possession of the mind, let not the parent or guardian have the bitter reflection, that he himself sowed the seeds of that meanness and degradation; that he made his pupil the slave of other men's eyes, or of his own palate or stomach. The best practice is, not to seem to attach much importance to either, except in as much as they regard convenience and health: for children, at this age, are taught, not by words, but by conduct.

When admitted to table, they should be allowed to taste whatever they ask for. To help yourself and your best friends to a dish, which all eat with evident satisfaction—it may be with praise and commendation—and to tell your child, between whiles, that it is a very bad thing, that it would make him sick, or otherwise injure his health, is, to say the least of it, a very questionable method of instruction. If that which a man may safely eat, will really prove injurious to a child, they never were intended to eat at the same board. Tell him so, and dismiss him : but beware of setting his eyes and ears at variance with regard to your own conduct, and with respect to the qualities of so important a class of objects as the articles of daily food.

Perhaps, by confining our own diet to what is wholesome, we may very early enjoy the society of our children, without enacting of Dr. Snatch-away at Sancho's state banquet.

This is, at a very early period, a matter of some importance ; for, when children eat by themselves, or are fed by servants, their attention is exclusively given to their food ; their meals afford them merely animal gratification. At table with their parents, order, elegance, cheerful and instructive conversation, very soon supersede the grosser pleasures derived from mere appetite. Thus, instead of cherishing a habit of solitary and selfish enjoyment in his animal nature, in which it is almost impossible to avoid a tendency to excess, we associate the pleasures of taste with the relief of hunger and thirst : and with the enjoyment of health and of strength, social happiness, the joy of the heart, and the pleasures of intellectual activity. By proper management, indeed by simply helping a child at once, as you would any other person, civilly and without any remark, to what he asks for, and by carefully abstaining from giving undue importance to the articles of food, by making them the subject of grave conversation or remark, at a very early age a child may be led to regard the company, and the conversation he expects to meet at meals, the chief object of his thoughts, when the table occurs to him at all. I shall hazard another remark on this subject, for which, I am bound to confess, I am rather at a loss for an authority, farther than

my own observation and the probability of the thing :—It is that children who have been indulged on system, or compelled to satisfy their hunger with food coarse and unsavory, compared with that which they know their seniors indulge in—children, I say, in such circumstances, frequently fall into the very danger so carefully guarded against. Being almost constantly hungry, they think constantly of food ; dissatisfied with their tasteless viands, they feel a constant desire for something more agreeable or pungent ; and, consequently, when such things fall in their way, they are utterly unable to exert any control over their appetites. Upon the whole, example is the best mode of instruction ; and it is delightful to see how quietly and readily children imitate, in the selection of food, the customs and manners of those whom they love and respect, provided no verbal directions are given, and no notice is taken of their imitation. But these last points are to be carefully attended to. In their pleasures, children dislike dictation ; they, the most imitative of beings, are annoyed and discouraged when the fact of their being imitators is pointed out to them. They must be left to the guidance of silent sympathy.

The next thing after clothing and diet, is exercise. Here, also, there should, if possible, be no appearance of compulsion, and few verbal directions. They should be induced to move for some object which takes away their thoughts from the motion of their limbs. While awake, nature commands them to be perpetually in motion. This should be encouraged to its utmost extent, and as much as possible in the open air, and where there is an extensive prospect of earth and sky. It is by the motion and the resistance given to the contraction of their muscles, that children acquire the notion of extension and distance. The eye gives to the mind nothing at first but the sensation of color. But as the color of objects varies with their distance, and the distance is measured by the limbs, the one being invariably associated with the other, very soon suggests it without a new measurement. Any person who observes the proceedings of a child in ascertaining the figure or distance of objects, may soon satisfy himself of this fact ; of which we have, besides the more direct testimony of persons who have

been born blind, but who have had their eyes opened by a surgical operation. They could not at first distinguish between an object one fathom, and another fifty or a hundred fathoms distant. They perceived nothing but various shades of color. Even we ourselves, from want of experience, of what may be called muscular experience, have very imperfect notions of perpendicular distance. On looking down the shaft of a mine, a person accustomed to descend and ascend such shafts, will be able to tell its depth very exactly, while those who have never performed such a journey, will mistake the depth by perhaps more than one half. We know that the moon is removed from us by a vast interval, and yet, in spite of this knowledge, she seems but a few miles distant, when seen directly above our heads.

The power of deciding on the distance of objects by the eye, has been called an acquired perception. We may retain the phrase, but with this explanation—that it is only used in the same sense as we might call the discernment of the meaning of a word, an acquired perception. We know that a relation has been established between the word and a certain idea; and we know that certain shades and visible appearances exist, when the objects from which the light last comes, in a direct course, are of a certain distance. The visible appearances thus become the signs of the distance. We know that a certain relation exists between such appearances and that distance, and the one therefore suggests the other. The rapidity with which this judgment is formed, after repeated trials, is no argument against the fact: for, in the case of reading, for instance, the rapidity with which we catch the writer's meaning, by merely running the eye over the letters, is equally great; and to a man who never before heard of written speech, would appear equally if not more wonderful.

We are apt to regard a child's motions as merely play; but this is a very inadequate expression for the service in which nature has enlisted all his faculties. He is not only in search of knowledge, but of knowledge the most valuable, and which is to be the basis of all the knowledge he is ever to acquire. He has to learn not merely the size of the various objects around

him, but to acquire the elementary notion of extension itself. He is learning to compare magnitudes and distances, and to read those magnitudes and distances in colors. He is learning that, when pressed, certain things resist—when struck, they rebound, with ten thousand other facts, which his own experience alone can convey to his mind, and without a previous knowledge of which, there never could be any communication between his mind and ours. Exercise, therefore, is not mere play, nor is it valuable only as contributing to his health, or the development of his muscles and limbs. The development of his mental powers are not less dependent upon it. In all their motions, children are to be left, as much as safety will permit, to their own inclination and choice. They should seldom be interrupted. Proper objects for their inspection should be placed within their reach, and over these they should have absolute control. They are not to be told by us what to do with them, because we are, in general, totally ignorant of the purposes for which they have fixed their eyes or laid their hands on them. To tell them that they must not let them fall, that they must not throw them away, with many other similar directions, is to tell them that they must not imagine whether they will fall towards the ground if not supported, or whether they will continue to move after the hand has ceased to be in contact with them: all which things are sufficiently evident, as we suppose, to their senses; but which are, in fact, only to be ascertained by innumerable experiments, which nobody can perform for them. The things from which they are to acquire a knowledge of these properties of matter, should be simple in their forms and colors. Fine carving and gilding are not only thrown away upon a child; they are positively hurtful, as they only serve to confuse his mind by a useless and unmeaning complexity. Globes and cubes are decidedly the best forms. If painted at all, which is by no means desirable, they should be only of one color. But the details would be tedious and unnecessary for those who keep steadily in view the process which nature is carrying forward, both in their minds and in the organs of perception. The means of keeping the child employed in the way he likes best, may easily be found. Let us

only take care seldom to interfere, either with restraint or direction. All that we have to do, is to see that nature is not thwarted, or that the child is not fretted or disgusted with his labors, for want of suitable apparatus. In this way, by examining every thing by means of their appropriate senses, *first*, his conceptions of them will be distinct and correct from the beginning; and when he comes to give them, or any of their properties, a name, his mind will not be deluded by a mere sound. As every thing is now to be learned by actual experiment, the child should seldom, if ever, be assisted in any of his proceedings, unless at his own request. It is vain to tell a child that we will do such and such things for him. It is not in our power; for what he wants is to obtain certain kinds of information, of which his ablest teachers can form no notion whatever. It is his desire to feel, to perceive, to compare, to reason, to judge, to remember; these are the real sources of his delight; and nobody pretends to take these departments out of his hands, or out of the hands of nature. To do any thing of this sort for a child—to move his implements of study, (his toys, as we call them,)—to carry him from object to object—to support him whenever he totters—to lift him whenever he falls—to run after his balls,—is indeed mere play: but it is the senseless play of grown-up people, which children, after the period of mere infancy is past, view with passionate disapprobation. Before they can speak, they express their contempt for such folly, either by cries, or by turning away from the pursuit in which they are busily engaged. And any one who has attended to the subject, must have been struck with the frequent repetition of these cries, or of the words, “let me do it,” when any full-grown play-fellow is so ill-bred as to interrupt all their experiments, and cut short their little trains of reasoning, by offering or obtruding assistance when it is not wanted. Can we wonder that the tempers of children are spoiled by such treatment? Let us make the case our own:—Suppose the captain of a ship anxiously engaged in what is called “taking the sun,” and that some philosophic stranger should be constantly requesting to hold the instrument for him—to take a peep—to mark the time—or should repeatedly observe, “it is

too cloudy, you won't see the sun to-day; you need not look any longer, let me do it for you!" Every one knows what would follow; and can he reasonably expect more self-control, more forbearance, more patience, from a child? The child, indeed, cannot break our heads, or put us under arrest; but his resentment is not the less painfully active, nor his desire to bestow upon us the chastisement we deserve less strong, as plainly appears in his looks. The duty of a tutor or parent, at this period, is pretty much the same as that of a government at all times—give protection, administer justice, and leave us to ourselves. *Laissez nous faire!*

For the Mother's Magazine.

LETTERS ON INDIA.—BY A LADY.

No. IV.

MY DEAR NIECE,

AFTER reading what I wrote you on the character and condition of Hindoo females, you will inquire, and be anxious to learn, if any thing has been done for their improvement, and what success has attended the efforts of missionaries in their behalf. I will endeavor to inform you to some extent, though you need not suppose that I can give you a connected and detailed history of missions, or of female education in India. I shall only attempt a very brief account of the female schools in the western part of India, which are connected with the American mission.

Owing to the inveterate prejudices against the education of females, the oft repeated and persevering efforts of our missionaries, to establish female schools, did not succeed during the first twelve years of the existence of the mission. It was not till the year 1826, that a school, exclusively for heathen girls, was established on any thing like a permanent plan. The people, always desirous that their sons should be able to read and write, and keep accounts, made little or no objection to their attending our schools, especially as these schools were

free. They desire to have their boys taught, that they may, by this means, obtain a more lucrative service for them. But, having no such wish respecting their daughters, and seeing no advantages that could accrue to themselves or their children, from their education, and being under the influence of the most cruel prejudices against woman's improvement, we cannot wonder that they should not encourage their girls to attend schools. Parents could only be influenced by motives which they could appreciate. Presents, amounting to a *hire*, were held out to the girls as inducements for them to attend. This plan succeeded, and schools were gradually got up, and have ever since been kept in operation.

The difficulties in the way of the success of these schools, are now very much lessened; yet there are still many perplexities which greatly try the patience of those who have the charge of them. Parents, in general, do not value the privilege of having their girls taught; and when they assent, they do it with an indifference which assures you that no assistance may be expected from them. The children, of course, cannot understand or appreciate the advantages of education, and must be acted upon by motives, addressed to those feelings which they inherit as the common lot of fallen nature.

I will, as briefly as possible, detail to you the manner in which our schools are got up, how they are conducted, the difficulties attending their progress, and the results, as far as can be estimated at present.

We will suppose ourselves at Ahmednuggur, in the interior of India, when that station was first commenced, and when the subject of female education was, to the mass of the people, entirely novel. The process of establishing a school there for girls, did not, probably, vary much from the method of procedure which must be adopted in every new station in India, till the education of the female sex shall be regarded as practicable and useful, and till the prejudice of ages shall be diminished or done away.

The first thing is to employ a teacher. This may cause some perplexity, not because there are so few natives who are willing to act in that capacity, but it is often difficult to select a

suitable man from the number of those who apply. The applicants are numerous, though the teaching of the females is not a reputable employment. The pay of the teacher is to be fixed: so much for teaching each child the alphabet—so much for each in the several classes—so much for teaching commandments, catechisms, and prayers. Next procure a place for the school; then send forth the "schoolmaster" to search out and engage scholars. Now comes the tug of war: The mother has no influence on her family, and if she had, she cannot value what she knows nothing about, and of course sees no possible reason for sending her daughters to school. The father contemptuously inquires, if, by being taught to read, his girls can carry a larger burden, or if they will "know better how to make their husband's bread;" and concludes by asking what *wages* you intend giving his girls, if he consents to let them attend your school. Interested to secure the wages for his services, the patient teacher goes from door to door, explaining the object of the school—descanting on its advantages, (of which he believes about as much as those whom he addresses,)—removes the various objections of the ignorant parents—and, by the third day, returns with a piteous tale to "Madame Sahib," that he cannot get the girls to attend; the people say they will send their boys, and begs you will employ him to teach boys. This being refused, he then says, Madame Sahib must go and tell the people her *gosht*, (story,) and then they will not be afraid. Accordingly she goes, and consults some of the parents, endeavors to remove objections, allays their fears, and gets a promise that the girls shall attend.

After a delay and struggle of many days, twenty or thirty scholars are engaged, and a day appointed for the opening of the school. Eight or ten make their appearance, under the guidance of the Puntogee, who has been for them at their several dwellings. The school is then commenced; the children, agreeable to their usual customs, are seated on the ground, having no fears or trouble about soiling their garments, as they are quite unincumbered. Each child has her sand-board before her, on which she makes the letter as she learns it. New scholars drop in from day to day, as they are sought out by

the teacher, and urged or allured in, and the school is swelled to twenty or thirty scholars.

The children are so unaccustomed to restraint at home, that they are very impatient of confinement, and it is difficult to preserve much subordination among them. They run in and out of school at option, without ever asking permission of their teacher, or remain at home, if some inducements by way of presents or hire be not held up before them. The parents, of course, do not co-operate with the teacher to sustain his authority, and he is sadly deficient in uniform, consistent government; and the children, though some of them be ten years old, have acquired no habits of application, and confinement becomes irksome. They have hitherto strolled and idled about the streets, or lounged with their mothers in the bazar, listening to absurd tales or silly gossip, and know nothing of the value of time, or the practice of industry.

For the Mother's Magazine.

UNKIND CHRISTIAN PARENTS.

"MA," said little Julia, "these sleeves look like a fool." "Do not speak so," said Mrs. V. "They do look like a fool," said the child, again. Mrs. V. took no other notice of this reiterated reply than merely to *look* sad.

Said Mr. N. to his son Roger, "Do not lean your elbows on the table while eating." This was the daily and constant direction; but Roger continued still to recline upon the table, more or less, at each subsequent meal. And where was the harm of a little indulgence of this sort, to a young child? Why, Roger eventually was turned out of school, for his inattention to the plain, simple, but positive directions of his teacher, who felt compelled to maintain his dignity and self-respect in his school, by this marked token of disapprobation.

Had Roger's parents kindly sent him away from the table for his forgetfulness and inattention, or in some way had he been made to mind *at home*, he would not probably have disgraced himself and his parents *AT SCHOOL*.

"Eliza," said Mrs. G. to her niece, "you should not leave your shawl, parasol, or gloves, in the parlor." Still, articles belonging to Eliza were occasionally left about for some one else to take to her chamber. Did Mrs. G. do right, in any ordinary case, to replace these things herself, or suffer any one else to do it, for her niece?

Said Mrs. Dr. B., to a rosy-cheeked girl, soon after they arrived at her boarding-school, having travelled the short distance of ten miles, "Sarah, dear, you look so fatigued by your jaunt, let mother take off your things and put them away for you." Had Mrs. B. any good reason to expect her indulged child would become a pleasant, contented, and diligent pupil, at a boarding-school, however kind and faithful might be her teachers? Or could Mrs. B. expect that this petted daughter, in her more mature years, would rise up before her hoary hairs, and say of her mother, "Blessed art thou among women?"

"Edward," said Mrs. F., to a son of twelve, "you have not brushed your teeth this morning." But Edward did not like to brush them; he always thought it a disagreeable office, and an unreasonable requisition. He had some excuse, some plea for every omission. At one time he had no water in his room—at another, his brush was missing—at another, he lay in bed too late to attend to the duty before breakfast, and he forgot it afterwards.

At the age of sixteen, Edward's teeth were black and ugly looking—all were fast going to decay. His breath not only became bad, but his teeth, one after another, ached intolerably, causing many a sad hour and many a sleepless night; nor was this all, his health gradually declined, and at length he fell a victim to consumption.

Edward's parents were professedly pious. They intended conscientiously to do their duty to their children. Had a Christian brother or sister ventured to whisper in their ear, you are unfaithful, unprofitable servants in the Lord's vineyard, they would have been somewhat startled, probably offended. True, they did not allow Edward to waste their property; had he squandered away a few shillings of their hard earned money, in the purchase of trifles, he would have had many a

severe lecture. But the bright and beautiful gems, which a munificent Providence had entrusted to their son, both for ornament and for use, and could not be replaced by the most accomplished artist; (even the vilest imitation would cost a vast sum;) yet these inimitable pearls, Edward's parents did not make their son careful to preserve.

Edward's parents would have seen and felt the inconsistency of this son of their consecration forming habits of intemperance. Even for the desire of gain, they would not have consented that their son should have taken up his residence in an infected neighborhood. Still Edward, from his disregard to his parents' daily instructions, and his wanton neglect of his teeth, was carried to a premature grave. Need parents be told that, for more than two years before Edward's actual decline, every time that he inhaled a quantity of atmospheric air, sufficient to inflate his lungs, a poisonous effluvia, like that which issues from a sepulchre, was sent through the system by means of a foetid breath, arising from *decayed teeth*?

Mrs. G. relates a circumstance, that every Christian parent will do well to remember, showing that even good people may be disagreeable; and, by their untidy and filthy habits, they may greatly retard, if not destroy, their usefulness. When Mrs. G. was a mere child, she was sent from home, for the superior advantages afforded at a school in a neighboring town. Though so young, she was often concerned for the salvation of her soul. Mrs. E., after repeated efforts, found no means to comfort her little protégée. She therefore invited good Duncan S. to call and converse with the child. He kindly seated himself by her side, and putting his face down close to her ear, in soft and gentle accents, he began to question her in regard to some of her difficulties, while he recommended to her wounded heart the love and compassion of Jesus. To his surprise and grief, she began almost immediately to cry, as if she was afraid of him. This conduct was no less mortifying to Mrs. E., for she had represented her little guest as uncommonly amiable. Both now thought she wilfully rejected the light and comfort proffered to her on this occasion, when the fact was, that the **deacon's** breath was intolerable; his teeth were so rusty, long,

and loose, from mere neglect and inattention, that she thought, every word he uttered, they would drop out upon her lap. This idea produced such a nausea and disgust, that she felt compelled to ask leave to withdraw. Rude and affected as this conduct might seem, she thought it far preferable to a full and explicit declaration of the real cause of her present distress. Nor are somewhat similar cases very rare. A gentleman recently remarked, that, on entering a stage-coach, a few days since, he encountered such an unbearable breath, that he felt compelled, as soon as possible, to make good his retreat. So much for parents neglecting their children's teeth, and not absolutely compelling them to be properly and faithfully brushed while they are young, so that this habit shall be confirmed and made agreeable in manhood.

It is my wish, said Mr. E. to his children, that you hereafter rise at six every morning. The same direction, or advice, was reiterated day after day, and week after week, but still no efficient method was adopted to induce these indolent children to rise at the hour specified.

Mrs. D.'s house was frequently thronged with visitors. She had one son and daughter, quite young. They were naturally bright and intelligent children, and old enough to receive instruction as to proper behavior in the parlor. But instead of walking softly, and making but little noise when mama had company, they took advantage of this circumstance. Finding their mother engaged, they actually increased their frolicsome and noisy plays, so that not only mama, but every body else, was annoyed by their rude and improper behavior. Mrs. D. was evidently much mortified by such conduct. She felt that it was a reflection upon her own mismanagement, and, instead of putting a stop to such rudeness outright, she was often heard to say, coaxingly, and in a low and supplicating voice, "Frank, don't make such a noise;" "Ann, do, my dear, be more quiet." When any one attempted to read aloud, these children seemed to take a special delight in making some disturbance.

Mr. and Mrs. D. verily thought a child of the age of two, (certainly of one year old,) was quite too young to be kept quiet at morning prayers. So their children, one after another, were

left to the care of a nurse, and both child and nurse were deprived of the ennobling, refining, subduing influence of this heaven-born privilege. Mr. D. said, with much apparent regret, that he could never read aloud to his wife and daughters, because his young children made so much noise that he could not be heard. His library abounded with good books and valuable periodicals, all of which he read at his leisure; but, as Mrs. D. was a bustling housewife, and her husband liked a good dinner, and was fond of company, she and her two daughters found plenty to do to maintain their present style of living; they found no time for intellectual improvement. Their meals, it is true, furnished an opportunity for agreeable and improving conversation, but as neither mother nor daughters were informed as to the current news of the day, they could not maintain an intelligent and agreeable intercourse of this sort; and if any attempts were made to be better informed, Mr. D. *looked* disapprobation. The daughters, especially, were ill-informed on most literary subjects. It was a matter of speculation with some of their friends, under these circumstances, that so much company should resort to the house of Mr. D. But, if Mrs. D. and her daughters were not as intellectual as they should have been, they were amiable, and always provided agreeable viands for the palates of their guests.

For the Mother's Magazine.

MEMOIR OF SAMUEL NEWELL EASTMAN.

DEAR MRS. WHITTELSEY,

THE following account of the conversion and death of a little boy in this place, is sent you at the request of the Maternal Association here. If you think it calculated to promote the great and good cause in which you are engaged, you will please insert it in your magazine:—

Samuel Newell, the youngest son of the Rev. Oliver Eastman, died in February, 1835, aged four years and three months. Some time previous to his illness, his mother had felt an un-

usual anxiety for his conversion. One Saturday evening, about four weeks before he was attacked by disease, his mother being left alone with him, felt that she must be faithful to him, and urge him to immediate repentance. His answers to her entreaties were, "I can't repent, ma;" "God made me, and He ought to make me repent;" "God made me, and why didn't He make me a Christian?" "Ma, you tell me to repent, why don't you tell me how?" &c. After spending about an hour and a half conversing with and praying for him, alternately, she told him, he must pray for himself. He asked, "what shall I say?" She told him to say, "O Lord, forgive my sins." He had never before hesitated to repeat his mother's words, but now he said, "O Lord, amen—I'll repent to-morrow." The next morning he was reminded of his promise, but he did not seem inclined to converse about it, though he did not attempt to throw the blame on God. While at meeting, Sabbath evening, his mother was in anguish of soul for this one impenitent child; and on her way home, she was bowed down with a sense of her responsibilities. When she returned, she found him sleeping on the floor, and felt that it would be in vain to attempt to awake him, for she had seldom succeeded. She however took him up, and the moment she commenced talking with him about repentance, he was awake, wept, and appeared in an agony for more than half an hour. He plead with his father to pray for him; said he was a "great sinner," &c. His father asked what he should pray for? He said, "that God would forgive my sins." He wept much—it was late, and the family retired. He continued asking questions till his mother fell asleep, (he slept near her.) Some time in the night they were aroused by his walking about the room, and saying, "O God, forgive my sins." His father rose, and put him in bed again.

Monday morning, when he rose, his bowl of food was prepared for him. His parents had been correcting his habit of eating. He said to his oldest sister, "Laura, how large mouthfuls must I eat?" His sister seemed not to understand him. He continued, "I want to eat *just such as God* would have me eat." He would not eat till she took the spoon and showed him. When his mother entered the room, he said to her, "It

is Sabbath day to-day." She said, no. He said, "It seems *just* like Sabbath day."

From that time he seemed to love the Sabbath, and most of his days were spent as if they were Sabbaths. When he took up a book, he would carry it to his mother, and ask if "God loved it," &c. If she said yes, "then I love it," he would say; if she said no, "then I don't." From this time he gave evidence of a change of heart. One of the little verses he learned a short time after his conversion, and which seemed to dwell much on his mind, was this:—

"Children die, though e'er so young;
Infants bid the world adieu;
And, as my life will not be long,
I will keep its end in view."

The Sabbath before he was taken ill, the weather was very unpleasant, and as his mother was confined with a sick daughter, she thought he had better spend the day at home. He urged very much to go to the Sabbath school; it was not thought consistent. He wept, and asked to go to meeting. In the evening he wept, and plead very hard to go, and said, "Pa, I know I shall not get asleep."

Monday morning he was brought down from his bed very sick. His disease was such that no medicine could affect it—constantly so sick at his stomach, that he said but little. On Thursday he was asked, do you expect to die? he said, "yes." Where do you expect to go? "to heaven." The next day (Friday) his mother asked him how he expected to get to heaven? He answered, "the Savior will take me in his arms,

* A short time before his illness, his mother wished him to go into another room and spend some time with his father. He went very cheerfully, and sat down by his father, and wished him to tell him a story. His father complied with his request, and told him something about London. When he finished, N. said, "Now I'll tell you my story." He told the story of the "Crucifixion," with considerable feeling, (the expressions he used are not remembered.) He asked his pa to tell him another, and his father told him the same, (about London.) Newell repeated his story of the "Crucifixion." After repeating the stories the third time, he left the room, and went to his mother, and whispered to her what they had been telling about, and asked which was the best story.

and carry me there." On Saturday, as the family and others were gathered around the bed, thinking he must die, his father called the name of each, and said, Newell, whom do you love best? With animation he replied, "I love my Savior best." At another time he answered, to the same question, "God." He often spoke of his wicked heart, but never doubted the mercy of God.

On Saturday he was thought to be dying. After reviving a little, he called each by name, and bid them "good by." To one he said, "be faithful;" to another, "love God;" to another, "be kind to dear mama." To his youngest sister he said, "Dear little sister Henrietta, be kind to my dear mama." To one of his little classmates he said, "Pray, and love God." On Sabbath his sister asked him how he could bear to leave his dear ma? He replied, "God will take care of her." His mother said, Newell, you expected to have been in heaven to-day, didn't you? With evident disappointment, he said "yes." "I am alive, and in this world yet." He lived till Wednesday, 3 o'clock, (his state of mind was the same,) when he quietly fell asleep, as we believe, in the arms of his Savior, and his parents trust He has carried him to heaven, and that he now rests in His bosom. By request of the Maternal Association,

Feb. 9, 1837.

S. T. P——, Secretary.

For the Mother's Magazine.

HABITS OF INATTENTION.

IN our last number we encouraged mothers, who mourn the prevalence of habits of inattention in their half grown children, to expect, the present month, a few remarks by way of advice—a few suggestions, which, if perseveringly and prayerfully followed, may eventually eradicate from the nursery this sinful and pernicious habit.

When a mother is awakened to the interests of her children, and commences a decided course of discipline,* she must not be

* Some remarks on the subject of *Discipline*, may be expected in our next number.

surprised or discouraged on finding most of the habits of her children decidedly wrong. She will gain nothing by delay—nothing by despondency. Many a merchant, whose accounts have been left too much at loose ends, has delayed to examine his books, and to cast up his accounts, for fear of finding them worse than he expected ; so that the very evil which he dreaded, and by timely attention might have averted, has been realized when it was too late to retrieve his character or his circumstances. Remember that slothfulness is the rust and canker of the soul ; from hence possibly may arise your greatest danger. Resolve, then, to be up and doing ; it is not to save the *life* of your child, but the soul, the immortal soul. Fret not at your children, neither upbraid them. Do not attempt to correct your children while you are angry. Do not mention their faults to others, even in the way of advice, till you have sought counsel from God.

It is admitted that you have occasion for deep humility—for deep regret ; but we say again, you have no occasion for despondency.

In committing your cause to God, you need not fear that He will frown you away or upbraid you. He proffers to you the aids of his Holy Spirit, and “*grace to help in time of need.*”

Let the word of God be your daily companion ; fasten upon those abounding promises, made to the penitent soul that is bent on *reformation*.

The same patience, the same forbearance you hope for at the hand of a heavenly Father, in view of your ignorance and past deficiencies, extend to your erring children, whose faults have been aggravated by your want of wisdom, your unworthy example, your guilty omissions of duty.

Begin, then, this work of reformation with a sense of your own weakness, and Christ’s all-sufficiency ; and with the certain conviction, that the evils you deplore will not be cured *at once*.

Be thankful that your life has been spared for this very work, though it be the work of years ; that this duty devolves on you rather than on one who has no special interest in them, and whose promptings must be that of duty instead of natural affection.

Be assured that hundreds of mothers, who, four years ago, took a lively interest in our work, have been suddenly torn from their families, leaving their children to the care of others, knowing not whether they would be found wise or foolish.

Commence, then, your efforts to cure the habits of inattention, in the use of a remedy, simple, efficacious, if not decidedly the most easily applied :—*Make your children obey in all things.* This sovereign remedy will be found as applicable to the case of a busy mother in the kitchen of a farm-house, or in the log cabin, as in the drawing-room of the rich ; and far more so, if the children of the latter were left when young to the sole care of a nurse.

In order to secure obedience, it is recommended, that before a mother issues a single direction or prohibition, or administers discipline, that she have the undivided attention of each child. This may at first seem difficult. Your children are at work or play—you wish one of them to do something else. No matter if it be of trifling or important moment, before specifying your wishes, pronounce the name of that child audibly, and then pause till his attention is arrested, and his eye becomes intently fixed upon yours ; then give the direction in a deliberate and precise manner, and neglect not to see that it is promptly and faithfully obeyed. A busy mother too often issues a command abruptly, and in a hasty and incoherent manner ; and because she is not promptly obeyed, she vents her impatience and disappointment by fretting and scolding. When she is told by the child that he did not understand her, she impeaches his veracity—possibly she accuses him of wilful disobedience, or a want of affection for her, that she was not obeyed ; when the truth was, that he did not hear distinctly, because his mother was in haste, and he was inattentive. It is always unfortunate when a child is blamed more than he deserves, or for things of which he is not guilty.

The heedlessness, omissions of duty, disregard of commands, in our domestics, may often be attributable to the fact, that they were not trained to habits of attention when young—never made absolutely obedient to directions in small matters.

When a mother attempts to give instruction or reproof to her

children, all work or play, for the time being, should be laid aside, that each child may watch the varying emotions of her countenance.

When children have been noisy, ill-tempered, and quarrelsome, or when some accident has happened, a mother will gain but little information, on which she can depend, who was in fault, or how the accident occurred, till all uproar has ceased.

She must stop at once all angry and contentious words—listen to no excuses. She must suffer but one child to speak at a time, and in their proper turn, and when addressing her, they should be required to look her in the face. Instead of this, children often talk to the wall or the floor, or to any object, rather than their mother. Inattention to these little items seriously affect the character and dispositions of all children.

It is of no use to attempt to give religious instruction, when things go wrong, or are in a state of confusion.

Many a child has acquired habits of inattention, by being kept hour after hour under dull and incompetent teachers, whose mode of instruction, and whose expressions, are all stereotyped, having no variety, no life, and exciting no interest in the lesson, but what a switch or an angry countenance may impart, to a child naturally restless as the wind—made perhaps to sit hour after hour on too low or too high a bench, and without any support to the back. No wonder such children acquire habits of inattention. The truth is, one idea simply and ably illustrated, well impressed on the mind, is more valuable than a volume committed to memory without being understood.

It is when the mind becomes familiar and pleased with natural scenery, in early life, that habits of attention and observation are most easily cultivated; it is under these circumstances that they usually produce the most beneficial and lasting good to their possessor.

So wise are the arrangements of the Creator, so munificent are the gifts of his providence, that those mental advantages which can be obtained only at a vast expense in a crowded city, a benevolent Creator has scattered with a profuse hand among the flocks, fields, and flowers, of the agriculturist.

With what gratitude, then, should the intelligent farmer, the

well bred mechanic, contemplate the peculiar facilities they enjoy for the proper training of their children. In speaking of the middle ranks of life, a good writer remarks, that the daughters of such make the best wives in the world. We are often urged to give a word of encouragement to the obscure mother, who has all her own work to do, and finds but little time for reading, save her Bible. Happy that mother who has, in her daily toils, the assistance of her own children. Does such a mother realize how many temptations her children are saved, by being constantly employed under the watchful eye of a fond mother? What advantages, too, may their children derive from those habits of industry and application they are in this way acquiring? In our large towns, where considerable domestic help must be employed, children can find but little to do. To how many temptations are these idle children exposed. Go where you will, candy shops, toy shops, abound. A thousand things are set on foot by mercenary men, and the arch deceiver, for the sole purpose of engaging the attention of children, that they may be brought under bondage to objects of time and sense.

It is justly said, "God made the country—man made the town." If, as a discriminating writer remarks, "habits of attention exercise the intellect, quickens discernment, assists the memory, and multiplies ideas," where is the mother, however busy, that will not make vigorous efforts to give to her children habits of attention?

For the Mother's Magazine.

TRIALS OF STEP-MOTHERS.

DEAR MRS. W.,

I HAVE been a constant reader of your valuable magazine from its commencement, and have perused its pages with pleasure and profit. Allow me to say, there is one class of mothers who would rejoice now and then to have a word of instruction, advice, and comfort, that seldom receive any in the numerous publications of the day; I mean, step-mothers.

As far as my observation extends, there seems to be a prevailing impression, that step-mothers do not generally possess or exercise the same feelings of love and good will (I mean in kind) for another's children that she does for her own. If I am mistaken, from whence arises those unkind criticisms about her management and conduct?—from whence the ungenerous and unjust remark, "If they were her own children, then she would not do thus and so?" I knew a step-mother that had the fear of God before her eyes, and I verily believe wished to do her whole duty, and treat the children as if they were her own, that was obliged, on one occasion, to resort to correction in order to enforce obedience, and that child, when it became pleasant, said, of its own accord, "I was told not to mind you."

How much unhappiness has been caused to families—how much ruin to souls, by the cruel advice often palmed upon, both old and young children, not to say "mother," or "treat a mother-in-law as a mother." These few remarks have been made, in the hope that they will elicit, now and then, a word of advice, from some of your able correspondents, that will tend to remove such ill-founded and narrow prejudices, and thereby increase the comfort, peace, and harmony, of parents and children. What mother knows how soon she will be called to give up her last account, and, in the providence of God, her own children may be entrusted to the guardianship of a mother-in-law. How much easier to prevent the thorns and briars of discontent and jealousy from springing up in the pathway of infancy and childhood, than to weed them up when they have taken deep root in the human heart, watered and nourished by the mistaken kindness of injudicious uncles or aunts, or the thoughtless and unkind remarks of officious and unblushing neighbors—and that, too, made in the presence of children.

Who does not know that the situation of a mother-in-law is replete with care and responsibility, without the superadded trial of foreign influence or interference.

It is, after all, in the power of a husband and a father, in a measure, to avert some of the evils, if not wholly to prevent such outrages done to his family. If he has self-respect, and will command his children and his household after him, as did

faithful Abraham, it is believed that he can, more than any other human being, solace his wife under such oppressive wrongs, and prevent their future recurrence. B.

For the Mother's Magazine.

SCRIPTURE EXERCISE FOR QUARTERLY MEETINGS OF
MATERNAL ASSOCIATIONS.

LESSON 15.—*History of Jacob*, Gen. xxviii.

WHEN Isaac called Jacob to him and blessed him, what charge did he give him?

To what place did Isaac direct Jacob to go?

What family resided at Padan-aram?

What relation did Jacob sustain to Bethuel?

From whose family was Jacob to select his companion?

What relation subsisted between Jacob and the daughters of Laban?

What did Esau do, when he perceived that Isaac had again blessed Jacob, and that Jacob was about to obey his father and mother, in regard to the choice of a companion?

When Jacob left Beersheba, towards what place did he go?

Where did Jacob, in his journey, spend the first night?

Where did he sleep, in the house, or by the wayside?

What did he use for his pillow?

What did Jacob see, that night, in his dream?

Whom did he see ascending and descending upon the ladder?

Whom did he see at the top of the ladder?

What did he dream that the Lord said to him?

What were the promises which the Lord again made to him?

When Jacob awaked out of his sleep, what did he say?

Why did he exclaim, How dreadful is this place?

When Jacob rose up early in the morning, what did he do?

By what name did he call that place?

What was the vow which Jacob made?

What did he say that stone should be called, which he had set up for a pillar?

What did Jacob then promise to give to the Lord?

For the Mother's Magazine.

ON THE SUDDEN DEATH OF AN INFANT.

ON Saturday night, Mrs. Cornish put her baby, eight months old, to bed, in almost usual health—it had been a little poorly; and when the servant awaked in the morning, at six, and took the infant out of the crib, it was a corpse. E. has sent her, this morning, some lines, which she wrote last evening, and which I transcribe for you.

Can this be death? so sweetly calm!
 Then thus to die is blest;
 To leave a mother's sheltering arm,
 And find a Savior's breast:
 To close, like folding flowers at night,
 Then open 'midst celestial light.
 No suffering rent the tender frame,
 It felt no sad decay;
 Angels, with noiseless pinions, came
 And bore the soul away:
 The breathless tenement alone
 Show'd that the living spark had flown.
 Oh, wond'rous change! a few short hours
 Have train'd it for the skies;
 Heaven has matured its embryo powers,
 And glory meets its eyes:
 That infant voice has learned to raise
 Hosannas to its Savior's praise.
 The love that gather'd babes of old
 Within its sweet embrace,
 Has found, in yonder peaceful fold,
 For this sweet lamb a place.
 From suffering, sin, and pain, set free,
 Baby, we may not mourn for thee!
 Yet, tender mother, weep awhile,
 For tears will ease thine heart;
 That baby face, that winning smile,
 Have made it hard to part:
 Her twining arms seem round thee yet,
 Thou couldst not thus thy child forget!
 Forget her! No, the chilling word
 But wakens deeper grief;
 Then let His gracious voice be heard,
 That offers sweet relief:
 "Fond mother, tenderness like thine,
 Is faint and cold, compared with mine!"
 "I called thy darling to the skies,
 The boon so lately given,
 To bid thy best affections rise
 And find their rest in heaven.
 My love can all thy anguish calm,
 And soothe thy griefs with heavenly balm."
 Mother, in patience, wait awhile,
 Let hope thine eye illumine;
 How bright will be that wak'ning smile,
 If, bursting from the tomb,
 Thy soul the darling's bliss shall share,
 And meet thy child in glory there!

London, April 1837.

Stereotyped by F. F. Ripley,
 New York.

THE MOTHER'S MAGAZINE.

VOL. V.

SEPTEMBER, 1837.

NO. IX.

For the Mother's Magazine.

LETTERS ON INDIA.—BY A LADY.

No. V.

MY DEAR NIECE,

ANOTHER serious obstacle to the prosperity of our schools is, the early marriages of the children. They are often betrothed at the age of three years, and the nuptials are immediately celebrated, with as much pomp and expense as the circumstances of the parents will allow. Marriages usually take place at a particular season of the year. During this whole period, it is with great difficulty we can keep our schools in operation. Several of the girls in each school may be absent to get married themselves; and each one must be away ten or twelve days. And those who are not personally concerned in this season of general festivity, have relatives and friends who are to be married, and whose wedding they must and will attend. There is, indeed, such a general infatuation among all classes of people at the time of the "marrying season," that few, if any, can be retained in school, during this period of several weeks. I could here relate some ludicrous anecdotes of the girls "going to be married;"—one must suffice. While attending to the duties of a female school, one morning, I observed more than an ordinary chattering among my dingy little pupils, and directly the Puntjee came, with a request for a few days' leave of absence for one of his scholars. The inquiry was made, for what reason; and the reply was, "that it was her wedding-day." Of course, such an important event must

be attended to, and permission was forthwith granted. The bride elect, upon consent being given, gave a spring from the ground, and bounding off with a leap, soon disappeared. Her peculiar personal appearance, and her manner of exit, was not a little amusing. She was uncommonly tall for a Hindoo girl, and very black. Her hair, from its early familiarity with dirt and oil, and having never felt the salutary influence of comb or brush, had separated itself into small parcels, and these, by common consent, stood erect, as if under the power of the electric fluid. Her thin spindling person was *adorned* with only the little short chorly, and a slight covering about the loins. You cannot well conceive of a more ludicrous looking bride. Had you seen with what agility and glee she gathered up her *long black drumsticks*, and capered off to the altar, you could have maintained your gravity no longer.

There is still a greater obstacle arising from the practice of early marriages; the husband "claims his bride," and removes her home, at the age of twelve or fourteen years. Thus she is taken from the school at a most important period in her education, when she had scarcely more than began to make good proficiency in her studies.

Though these things are serious hinderances to the success of the schools, yet many of the children really learn very well—even rapidly. They soon commence reading the first lessons for children; and commit to memory portions of Scripture, hymns, and prayers, with great facility.

The schools are visited daily, or as the lady who superintends them is able. The same superintendent may have the charge of three or four, or half a dozen schools. She spends about an hour in each, or according to the number she may have to visit, and the time and strength she may have to spare. Her time is spent in the examination of the different classes, and the imparting of religious instruction. The mode in which the teacher is paid, and the systematic presents to the girls, secure, in a good degree, the ordinary progress of the children in their studies; while the giving of religious instruction, and the explaining and enforcing the lessons committed to memory, must devolve on the superintendent.

Great pains is taken in these schools, to store the mind of every child with as much religious instruction as possible. This, we believe, cannot but have a benign influence in after years. By thus preoccupying the mind, in early childhood, with the truth, they must grow up and enter into life with misgivings, at least, respecting the errors of their countrymen. An important point is also gained, when we enable the female sex of a country, like India, to read. But the teaching of them to read, and the imparting of religious truth, are not the only, and perhaps I should say, not the main objects of our schools. These are desirable results, and valuable as far as they reach. But the grand object is, to break the chain of oppression that has, for so many centuries, enthralled the female mind throughout that vast continent. We desire to convince contemning man, and a haughty, intolerant priesthood, that woman is susceptible of mental improvement. This prejudice once removed—this spell once broken, then the whole field will be open before us for the cultivation of the female mind. Many thousands have already become happy examples, that woman is not, as has always been supposed, incapable of improvement. The influence of such examples is salutary, as far as it goes. But it is, as yet, only a drop in the ocean. It does not extend beyond a few towns and villages, while the great mass of the people still remain shrouded in darkness.

How ought you, my dear niece, and all the females of America, who are so highly favored of God, to labor and pray, without ceasing, for the speedy emancipation of the female mind in India.

Yours, &c.

For the Mother's Magazine.

CHILDREN MADE WISE UNTO SALVATION.

2 Tim. iii. 15.—“And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith in Christ Jesus.”

To MRS. W.

ON my return from Utica to our station among the Indians of the west, in the summer of 1835, I was detained

several days in one of the western cities, waiting for a passage across the more western lakes.

I was there kindly entertained in a family, whose hearts seemed to delight in ministering to the wants of the disciples of our Redeemer, and under whose hospitable roof the weary pilgrim has often found a place of sweet repose.

Soon after entering the family, I observed the feeble appearance of little M., a lovely and interesting daughter of about eight years, and learned she had recently been afflicted with sickness, from which she had but partially recovered.

During my stay, I observed, with much delight, the peculiar sweetness of temper and apparent seriousness exhibited by this little girl; and on one occasion, when she attempted to check some improprieties of conduct in a younger brother and sister, the kind yet serious reproof she administered, could but fix my attention. She appeared to feel a deep solicitude lest they should offend God. These circumstances were calculated to render a child, that had ever been regarded by all who knew her as uncommonly intelligent and lovely, even more so; and as I looked upon her, in company with a sweet little brother and sister, I could but reflect, that few mothers possess such a treasure as did the mother of these happy children.

A few weeks after reaching home, I received a letter from the father of little M., informing us that they had been called to part with their dear child; but expressing the most lively hopes that death, to her, was but a removal to a state of eternal felicity.

The following extracts from a letter, afterwards received from her mother, gives some account of little M.'s feelings, during her last sickness. "During her sickness, I once asked her, 'if she should die, where did she think she would go?' 'I do not know, mother.' 'My dear, do you think you would go to heaven?' 'I don't know.' 'Do you think you would go to hell?' 'Mother, I know I will, if I do not repent.' Two or three times after this, when no remarks had been made to induce it, she audibly and solemnly, of her own accord, said the Lord's prayer. The day before she died, her father said, 'My dear, who has said, Suffer ——?' She, interrupting him,

continued the whole verse, 'Suffer little children, &c. The Savior said that.' 'Well,' said her father, 'cannot you ask the blessed Savior to receive you?' She quickly said—'Blessed Savior, wilt thou receive me in thy arms;' and among the last words she ever uttered, was the Lord's Prayer."

Although the mother of little M. derived great comfort from such exercises of mind in her little daughter, as are mentioned above, yet, some time after her death, she appeared almost overwhelmed with a sense of her unfaithfulness. She had endeavored faithfully to instruct her child, but she felt that she had not labored and prayed for her early conversion, as she ought; and, at times, she seemed almost ready to sink under the agony of mind occasioned by such reflections. In writing to a friend, she remarked, "Our children must be converted in infancy;" and she adds, "if this deep affliction is not so sanctified, as to lead me to faithfulness in the discharge of my duty to my remaining children, it will arise to my everlasting confusion."

The following extracts from a letter from the mother, continue the history of her afflictions, in the removal of the brother and sister of little M.

"After my sweet M.'s death, I believe I wrote you some of my feelings. This urged me to active, earnest exertion, with my remaining children. My two youngest seemed particularly to love religious instruction. I cannot doubt but my C. was a converted child. Her will, her affections, (as far as she had sense,) seemed to be entirely under the law of God. She would often ask me, if God loved such and such things; would always leave her amusements, if she heard us singing hymns; and never desired pleasanter conversation, than to be told about the judgment day, heaven, and hell; would most happily apply what Scripture she knew, to the every-day circumstances of life; knew her commandments well, and delighted, day by day, to say them. When the tract agent was with us, she ran to him with a handful of pennies, and said, 'Here, Mr. R., here is all my money.' 'But, my dear little girl, what shall I do with your money?' 'Why, buy tracts, or give it to the poor.' The next day, some one gave her a ten cent piece. She brought it to the agent, saying, 'Here is more money for the

poor heathen.' He was deeply interested in what he called her uncommon spiritual knowledge. She one day received a handsome toy from a lady. Her little brother admired it very much, and wanted it. She looked sorrowful at it, then at him. At last, as if she made an effort, she said, 'Yes, dear sony, I will love my neighbor as myself. I will do by others as I would be done by. You shall have it. Here, take it.' He took it, and seemed delighted with it; but, at length, looking at her, and seeing she appeared rather dejected, he said, 'Oh, you dear little creature! here, I will not take your plaything; you shall have it yourself;' returned it, and both appeared perfectly happy. Another time, they were both cautioned not to eat any thing without our seeing it. They were alone; she went to the closet for bread. He said, 'Ah, sister, have you forgotten?' 'What?' 'Mother forbid our eating any thing between meals.' 'Oh, yes, sony. Thou, God, seest me. How can I do this wickedness, and sin against my God? Sony, you go and ask mother if little sister may take some bread.' He obtained the permission, and shared the bread with her. This he told me on his death-bed, to show what a dear little girl she was; how she was afraid of offending God, and would not disobey her mother. Just four weeks before the day she died, she sat beside me, when I was putting away the week's wash; she saw me arrange some of my dear M.'s clothes. She said, 'Soon, mother, little darling will be in heaven; then, mother will cry over my things, as she does now over M.'s. But, mother, give all my things to the poor; don't you cry over them.' The day after she was taken sick, she looked in my face, and said, 'Don't you cry, mother, your little darling is going to heaven. She will be very happy. Jesus Christ is always there; and there she will meet little M.; and Jesus Christ will put crowns on our heads, and harps in our hands, and we shall praise God for ever and ever. Don't you cry, mother, I shall be very happy.' Another time she said, 'Mother, there is no sickness in heaven; no crying; all tears shall be wiped away.'

"Once I said, 'dear, when your father comes from Washington, he will ask for his little darling; what shall I tell him?' 'Tell him his little darling has gone to heaven.'

"Another time I asked her, 'which she would choose, to go to heaven, or get well?' 'I would rather go to heaven.' She often spoke of her coffin, her grave, her rising again; from day to day would say, 'Pa will not see his little daughter.' She understood the whole of death; she did not speak ignorantly. When M. was buried, she was carried to the grave, and her attention fixed upon it. She stood by until she was entirely covered up; and, during her sickness, asked me, if I would bury her alongside of M.

"The day before she died, she said, 'Mother, is hallelujah to the Lamb, one of the songs we shall sing in heaven?' 'Yes, my dear; but, who is the Lamb?' 'Jesus Christ.' I have thus given you her leading features, as I have to other friends. A letter will not admit of detail; but you know enough, my loved friends, to believe, with me, that she is now singing redeeming love.

"My dear little son was of a different temperament; much more independent, and less communicative; had not so much childlike simplicity; would reason more, and take less for granted. My little daughter never omitted prayer; and if she ever forgot, and got into bed without it, soon she would start up, saying, 'Oh, I have not prayed.'

"Once he did not want to pray. He had something vexing him. She manifested much agitation, and said, 'Oh, mother, I will pray for him;' and knelt in her night gown and little bare feet. In this attitude she is ever before me.

"Day by day, he begged me to help him watch his temper, and at evening would ask me, if he had succeeded in conquering that day; and when he had done wrong, was never happy until he had prayed for forgiveness. His latter days were literally days of prayer; not like a child of six years, but like an adult, having lived thus; and always talked with composure of his death. I thought him fully prepared to go. About nine days before his death, we thought him dying. He manifested great agitation, and exclaimed, 'Oh, doctor, pray for me. Oh, mother, pray for me.' The doctor knelt, and prayed fervently. While praying, my boy closed his eyes, clasped his hands, and appeared perfectly tranquil. As soon as he closed prayer, my

dear child raised his head, looked delighted, and said, 'Mother, I am not afraid to die. Jesus will take me, and I shall be happy.' He ordered all his playthings brought to him, and regularly willed them away to his little friends and brothers. After he had settled all, he wished his sister and myself to sing 'Rock of Ages.' When we came to the words,

'Rock of Ages, cleft for me,
Let me hide myself in thee,'

he exclaimed, 'Yes, I have hid myself in him.' 'But, my son, who is the Rock of Ages?' 'Jesus Christ.' We then sung, 'Jesus, lover of my soul;' and then he called for 'Jerusalem, my happy home,' and 'There is a harp.' When we came to the chorus of hallelujah, he joined, with his poor stammering speech. We then put him to bed; after which he never talked of playthings, but loved Christians, and their conversation and prayers. He often would say, 'My father will not come from Washington time enough to see his sony.' They both literally slept in Jesus. Their pass into the eternal world was calm, peaceful, blissful. She died 17th March, in her fourth year; he, 25th April, in his sixth year. Our house is lonely, sorrowful. The realities of eternity, my friends, have been very vivid before me. I think earth and its all are, to me, just what they should be. I ask, only, that this heavy affliction may be sanctified to us all. It is but a little time when we shall follow them, and then we shall see the whole of what we now see in part. I know I was not fit to train these dear ones for heaven. They were transplanted before they became strong.

"When my heart rests in the grave, sorrow seems almost to wither it; but when, in thought, I can rise to worlds unknown, I rejoice that I have some who can sing redeeming love."

Yours, &c.

For the Mother's Magazine.

LETTER OF A DAUGHTER-IN-LAW TO HER MOTHER-IN-LAW.

DEAR MADAM,

WILL you allow me the honor of inserting, in your most useful periodical, the following extract from a letter, writ-

ten by a daughter-in-law, in America, to her mother-in-law, in France, followed by a few reflections for mothers.

“My mother, whom I love more almost than my husband, I am delighted, and really dance in my heart with joy, that I shall have the honor of having you with me; for that was my greatest desire. I may say, with truth, that my most ardent wish was, to see your son, or sons, supporting you as you deserve to be. Oh! I am grateful to think that I myself will now be able to share in that happy privilege; that I shall so soon have the delight of seeing my beloved friend, for whom my heart has so often bled, no longer a slave to the world, but having her children to be the staff of her old age, and to supply her every want.

“Yes, dear mother, I see a great similarity between you and the widow of Nain. Your son was a dead man carried out of a dead city; Jesus, who is all compassion, had compassion on you; and you, who have spent your widowhood in weeping, are now commanded to weep not, for he that was dead is able to stand up, and even has begun to speak for the kingdom of Christ. Read now, dear mother, the parable of the widow's son, and see what is said in the *last part* of the 15th verse of the 7th chapter of Luke. Yes, he now delivers him to you, to support and comfort you for the few remaining years of your life.

“As for you, dear sister, I will not, for a moment, pretend to say, that you shall remain in idleness with us. No, no; you have been, by your mother's account of you, too industrious for that. And besides, I want you to teach French in the most perfect manner; for there is a great work to do here in New York, and you will have more leisure than either my husband or myself.

“Now, my precious, kind-hearted mother, do not let any thing prevent your being with us in, at least, three months from this.

“God, *I think*, has given me and my husband, for the loan that we made him of our dear infant boy. We only aspired to have him become a minister, and God, we trust, has taken him

to heaven, to be a ministering spirit for some happy soul. Oh! may it be for the son of a dear friend, who has overwhelmed me with her kindness, since my baby's death; or may it be a ministering spirit for the general welfare and prosperity of her whole family. This, I think, would be the happiest service that could be assigned to him, as, in her family, his righteous soul would not be vexed with the filthy conversation of the wicked, for she is an exemplary Christian. When you come over and see her, you will love her, for she is so kind to your son. She insisted on helping me to paper his sitting-room; bought a carpet for him; had his wardrobe and writing-desk repaired and varnished, and insisted on paying our rent in advance; which, thank God, is already paid for six months to come. So, you see, dear mother, you need not hesitate to leave all behind, and to hasten to us. You will find good friends in America. Your best plan will be to put yourselves under the care of some captain, and let him find you in every thing. Mind, come in a packet; bring C. a very large French Bible, for a reading-desk, as he is now licensed to preach. And, dear H., bring the materials for any little fancy work that you know how to do. You may ask, 'if you love us so much, why did you not write oftener to us?' My answer must be from the same parable, 'They that bare him, stood still.' Yes, dear sister, it is sometimes the Christian's greatest strength to sit still, and to call on the Lord to work mightily for him.

"Yours, very affectionately, W——."

Such, dear madam, is the tenor of the letter, which ought to make every mother, who will read it, offer a silent but fervent prayer, that their sons and daughters may possess that inestimable treasure, which unites even the ties of relationship more closely, and throws a halo over the family circle, which nothing can surpass, but that which "eye hath not seen, nor ear heard, neither has entered into the heart of man." Oh, that mothers were wise! Oh, that there was such a heart in them as would lead them to Jesus yearly, nay, hourly, with their dead sons and daughters! I say yearly, because I know some mothers who almost grow tired of waiting for the salvation of God; but

they should recollect that Anna, the prophetess, was of great age, and served God, night and day, with prayer and fasting, ere she saw the consolation of Israel. Every mother may not have an Isaac, but she may have an Ishmael ; and, instead of casting him away from her, that she may not see his death, she should listen to the counsel the angel gave to Hagar, " Arise, lift up the lad, and hold him in thine hand, for I will make of him a great nation." It should engage our care and attention for children and young people, to consider, that we know not what God has designed them for, nor what great use Providence may make of them. The following text, I would entreat mothers to recollect and try to practise : " Seek *first* the kingdom of heaven" for your children, and every thing else needful will be added. I will not hesitate to state, that, after nine years' trial of that very text, I have never found it to fail once. Children, who were introduced to me by parents, teachers, and friends, as stupid, ungovernable, careless, wild, and spoiled, I have seen, after perhaps the lapse of one or two years, become, in every respect, quite the opposite. I recollect a conversation I heard between two Roman Catholic servants, who did not know the language of Scripture, but merely spoke from the abundance of the heart. I will relate it in their words, as nearly as possible ; it may induce some mother to consider her way at home, and to recollect that all eyes are on her.

Jc. les.—Good morning, Mary ; I am glad to see you ; I hope you are comfortable in your new situation.

Mary.—Oh, indeed I am ; the children are so different ; it is a blessing to live with such a mother ; they seem so thankful for every thing you do for them—so unlike the children here. Oh, my heart was broken ; I'm glad I left them.

James.—Oh, but you would be glad to come back again, if you were here now.

Mary.—Why so ?

" *James.*—Because we have got a new governess, who, they say, is a Christian ; but all I know is, that all the children are like as if they were born over again. You would not know it to be the same house ; they are become like little angels. I am sure, Mary, you would like to come back.

Mary.—No, no, James, I could not be more comfortable ; there are prayers every *night* and *morning* ; and, I must say, my mistress practises them every day, she is such a good woman ! I wish all mistresses were like her ; I am sure there would be more good servants, for they would be ashamed to do wrong. I never really loved any of my mistresses before ; and if I were to get twice as much, I don't think I'd leave her. I am glad she keeps all her servants very long. I will tell you what the youngest little baby said, when I let her fall, and hurt her hand : " Thank God, it was not my nose ! " And they are all like that.

I remain, dear madam,

For the Mother's Magazine.

THIRTEENTH ANNUAL REPORT OF THE UTICA MATERNAL ASSOCIATION.

UTICA, June 7th, 1837.

By the tender mercies of our God, we are permitted to witness another anniversary of our Association, and to present its Thirteenth Annual Report. And, while we would raise our grateful "*Ebenezer*" to Him who has so signally blessed and preserved us, we would also humble and abase ourselves in view of our unfaithfulness and shortcomings in duty. Our blessed Savior has left us an unerring test by which to try ourselves, and whereby we may be known to others—"BY THEIR FRUITS SHALL YE KNOW THEM." What fruit can we bring to God, at this time, as an offering which can be acceptable and well pleasing in his sight ? Are our children, children of the covenant ; ALL washed in the blood of the Lamb ; clothed in his robes of purity and righteousness ? If not, where is the evidence of our faith in prayer ? Where the evidence, that we are not more anxious to obtain for them the riches and honors of the world, than the unsearchable riches of the kingdom of God ?

We have, it is true, on our records, a number of conversions ;

but the majority of the dear little flock belonging to us, are still in the "gall of bitterness, and under the bonds of iniquity." Although some of us have been taught, by the bitter lesson of experience, that the lives of our children were not in our own keeping, and that we ourselves were a prey for death, which cometh as a "thief in the night;" yet we have not worked as if we expected night would overtake us if we were not diligent. Let us then, dear sisters, arouse ourselves from this apathy, and put on the whole armor of God, and be more faithful to the souls committed to our charge; and let us show that we *know* we have a great work to do, and that we are *resolved* to do it. The co-operation of the Holy Spirit will not be wanting, for God himself has promised it to those who ask it.

Our association, at present, numbers eighty members, eight of whom have been received during the past year. One of these presented a letter of introduction from the association with which she had been connected in Fall River, N. H. This practice we cordially approve, and propose for our own adoption; and recommend it to similar institutions. The benefit to be derived from it, will readily be perceived. One dear sister has been removed from us by death, since our last annual meeting, (Mrs. D.) Her call was sudden, but, we trust, it found her not unprepared. She left two children. Several members have removed from the city; some of them still retaining their connection with this society. Thirteen widows are included in our number. Two hundred and sixty children are numbered on our list; but we much regret to say, that but a small proportion of those, who are of a suitable age, are usually assembled at our quarterly meetings.

Eight children have been numbered with the dead, the year past. Nancy, daughter of Mrs. S., died in November last, leaving decided and cheering evidence that she was born of God; manifesting perfect resignation to his will. All of the others, except two, (the sons of Mrs. P., who died at a distance,) were infants. At the last annual meeting, a resolution was passed, that we should assemble but once in each month; but, after a full and sufficient trial, it was found that the length of time intervening, rather diminished than increased the inter-

est felt; and, at the second quarterly meeting, it was resolved to meet semi-monthly; since which time we have regularly met at the house of Mr. W. For the last few months, these meetings have been peculiarly interesting, and generally well sustained. At the quarterly meeting in December, printed cards, prepared by a committee, were distributed to every member, with subjects for conversation and discussion, for each succeeding meeting, until the end of the year. These have been found to exert a most salutary and happy influence upon all who have attended. It has not only increased the interest felt in general, of training children for the service of God, but it has been the means of inducing mothers, who have had much practical experience on the subject of education, to throw out remarks and observations, of great weight and utility. It also assists to throw off the restraint and embarrassment, which a young mother so naturally feels, and makes the Maternal Association her *delight* and her *home*.

Within the last three months, a protracted meeting has been held in our city, which resulted, we humbly trust, in the conversion of a number of the dear children under our care; how many, we are unable to state. This we would record, with humble and heartfelt gratitude to God. When we consider the value of our immortal soul, and its eternal destiny, of either misery or joy, who can paint, in language strong enough, the debt of gratitude we owe to HIM, who has so signally manifested "the height and depth, the length and breadth, of his love for us."

In conclusion, then, we would say, have we not every motive to encourage us to press forward in this work—this labor of love? Have we not, so far as we have been faithful, been rewarded far beyond our labors? Then let us unitedly manifest our gratitude, in endeavoring, by every means and motive within our reach, to rescue those who are still impenitent, from impending ruin—from eternal death. Let us remember that

"Time is winging us away
To our eternal home;"

"That shortly we shall rest from our labors, and the places which know us now, shall know us no more for ever." In behalf of the Association,

C. H. C——, Sec'y.

For the Mother's Magazine.

WORDS FITLY SPOKEN.

"MAMA," said a very little girl, "dear mama, do come here and look at God." The mother started with surprise, not knowing what had called forth this exclamation from her child; but, on advancing toward the window to which she had climbed, she perceived the full moon slowly rising in the east. This was a sight altogether new and unexpected to the child, and, in the ardor of her admiration, she supposed it to be nothing less than the great Creator himself, who, she had always been told, was a very glorious being.

Her mother kindly corrected her mistake, taking this opportunity to impress upon her young mind the truth, that God is invisible, and never to be perceived by mortal eyes. The child listened at first with feelings of disappointment, if not of incredulity; but at last seemed to obtain a correct idea of the subject, and with it a distinctness of impression, which mere argument could never have produced. It was Sabbath evening, and this incident afforded a happy occasion for directing the attention of the child to the nature of the Supreme Being. As she was about to offer up her nightly prayer, "my dear," said her mother, "you are now going to pray to God, and you must remember that you cannot see him, but He can see you. He is not in any one particular place, as you see the moon is; He is not in the sky, or out of doors, or in heaven, any more than he is here. He is in this room, is he not?" "Yes, mama," returned the child, "I feel *now* as if he was; though always when I have said my prayers before, it seemed as if he was somewhere a great way above me, but now I believe he is much nearer to me than the moon is." With these feelings she offered her prayer, happy in the thought that God *could* hear her, and if she was a good child, *would* hear her; and thus a childish mistake, a blunder, at which some injudicious mothers might only have smiled, was made the foundation of a lesson which was never forgotten, but which happily modified all her subsequent views of the unseen but seeing One. Does any

mother doubt that the knowledge thus acquired, was rendered doubly distinct and doubly permanent, by means of the illustration thus providentially afforded? I say providentially, for who can doubt that such incidents are intended by Providence as occasions of serious and appropriate instruction? But do all realize the importance of improving such opportunities, and thus linking, by means of association, the truth to be conveyed, with circumstances that are found to interest the mind of the child? Rather, are not many golden occasions of this kind wholly lost, for want of reflection or exertion on the part of mothers. One lesson acquired in this manner, is worth many presented in the ordinary way; for, thus the most familiar objects, or the most trivial occurrences, are converted into an appropriate *apparatus* of instruction, which continually suggests to the young mind, ideas that could hardly find a place there without some such associating tie. Mothers are the earliest educators of their children; and are they not bound to avail themselves of every auxiliary which they can command, in executing this responsible task? The power of association is one of the most powerful of these auxiliaries; why is not its assistance oftener secured? Truth, as such, can have no attraction for the mind of a child; it interests and pleases him only so far as he sees its application to his wants, or its influence over his own or another's happiness; and it should be remembered, that it *benefits* no farther than it interests him. Let mothers endeavor to present instruction in the most attractive form, and seize upon suitable illustrations, and they will not so often have to complain that their efforts are unsuccessful.

X.

For the Mother's Magazine.

DISCIPLINE.

WHEN children, and especially sons, become the subjects of reproof or discipline, the worst passions of the human heart are apt to be elicited; they are often disposed to parley with a pa-



rent—to use arguments in self-justification—to answer again. But they should be suffered to do neither.

Many a Christian father excuses himself from a share in the government of his children ; his business is pressing, or his circumstances are embarrassed—or, perhaps, he is too indolent. Such a burden of care is thus devolved upon a feeble mother, with a numerous family, (it may be, in straitened circumstances,) so that she often gets discouraged. She becomes peevish and fault-finding, and, in spiritual things, lukewarm, till she is awakened by some glaring offence committed by a son, perhaps of fifteen. The mother's grief is overwhelming, on finding that he will no longer be controlled by her. She at once arouses her husband from his stupor.

They find their children have acquired the *habit* of transgressing ; perhaps have gone great lengths in sin. In such a case, the father is often at a loss to know how far to proceed in discipline, in order to bring a rebellious son back to duty, or to subjugate his will to the will of the parent.

I have known a father to express serious apprehensions, lest, if he should resort to rigid measures, his rebellious son would break away from his authority, and perhaps leave the paternal roof ; and this very fear and indecision of the father to do his duty, deliberately and promptly, was the occasion, eventually, of his son's trampling his father's authority in the dust.

In performing his duty in such a case, a father may be brought into great straits ; he may be made to feel, in the case of a wicked son, " I can die, but I can never wink at the disobedience of my child ; my record shall be on high, that I did not do it. Yes, I will sooner die, than allow my honor, as a father and a master, to be trampled under foot. In the discharge of my duty, as the priest of my house and the father of my children, can I not bring many a 'thus saith the Lord,' in support of my position ?"

Oh that Christian parents would study more faithfully the Bible ; that they would daily make it the man of their counsel, and the guide of their lives.

Observe the course God takes with his children, when they transgress. In the case of Aaron and Miriam, when they be-

came envious, and murmured against Moses, God did not think it enough merely to refute the imputations of this envious brother and sister, by expressing publicly his entire approbation of the conduct and character of his servant Moses, when he declared that he was faithful in all his house, but he laid his hand heavy upon Miriam, "she became leprous—white as snow." "And Aaron said to Moses, Alas, my lord, lay not this sin upon us, wherein we have done foolishly."

At Moses' request, God healed Miriam; but that significant cloud, which was his token for the children of Israel to proceed on their way to the promised land, rested on the tabernacle for ten days.

With this memorable example in view, need any parent hesitate, in case of rebellion in his house, what is to be done: whether to delay a journey; to suspend business for hours, or even for ten days, in order to bring a disobedient child back to duty?

No matter what may be the sin or provocation; whether it proceed from envy, or whether it be speaking evil of a parent, a brother, or sister, it is the temper of heart, the disposition, the will of the child, to which the parent should have respect.

Parents, in general, do not take sufficient notice of positive acts of disobedience in their little children. That little girl who pouts, or spits in her brother's face, or calls him hard names, through a parent's faithful and well-directed efforts, may become a future Miriam, whose happy privilege it shall be in her pilgrimage to the heavenly Canaan, to accompany a Moses and an Aaron, and though she may need reproof, she will know how to receive it; or like Deborah, in company with Barak, with timbrel and harp, to celebrate some signal victory to the God of Israel, or to praise the Lord, "when the people willingly offered themselves," saying, "Bless ye the Lord."

How few parents understand the malignant nature of sin, that it is a leprosy; or treat its outbreakings as such. Parents can never feel for their infected children as they should do, or make those immediate, vigorous, and decided efforts, to recover them from the plague of sin, till they read attentively the direful condition of a leper, as described in the Bible, particularly in the 13th chapter of Leviticus. The leprosy, throughout the

Bible, is presented but as a faint type of the evil and odious nature of sin. In the 44th and 45th verses of the chapter referred to, it is said, "he is unclean, the priest shall pronounce him utterly unclean." "His clothes shall be rent, and his head bare, and he shall put a covering on his upper lip, and shall cry, unclean, unclean."

Every act of positive disobedience in a little child, affords palpable evidence, that there is in the heart a well-spring of corruption, which, if not purified, will show itself in willful rebellion against the government of God; for every sin partakes of the nature of hell, and should receive that speedy and prayerful attention which it merits.

In the case of Miriam's punishment, her being sent out of the camp for ten days, God condescends to assign his reasons: "If," says he, "her father had but spit in her face, would she not have hid herself ten days?" Or, in other words, as a token of humiliation for her offences, or for very shame, would she not have hid herself from the presence of her incensed parent?

How frequently opposed to the tenor of this portion of Scripture, is the conduct of parents and children, in many families. With what boldness and effrontery do some young people rush into the presence of their offended parents, and, if possible, appear more self-important than if nothing had been done to displease them. And this leads us to say, that parents should not be forward to load a child, that has been guilty of misdemeanors, with caresses, even after it becomes penitent. Doubtless, the good effect of many a wholesome chastisement has been lost to the child, by the parent's manifesting too great anxiety to see it restored to favor. Some parents exhibit so much distress while the child is under discipline, before his submission, and so much joy afterwards, that the child can easily take advantage of the power he perceives he has acquired over the happiness of his parents.

Many a parent, on obtaining a signal victory over a rebellious child, flushed with his success, instead of being humble, has had the same painful ground to go over again and again. In all such cases, a parent has just occasion to rejoice, but let it be with fear and trembling.

There are a thousand ways of administering discipline, without resorting to the rod. We remember the course a mother took with her children, in the absence of her husband. No sooner was the father gone, than her son manifested a disposition to assume the reins of government. His mother's treatment and conduct, though she spoke not a word, were calculated to prove to her son, that her authority was his law. The next morning, while engaged in family prayer, he showed some slight marks of disrespect; this she passed over in silence. When, in the course of the same day, she made some remarks upon his improper treatment of a younger brother, he manifested the same spirit of disrespect, by a particular curl of his lip, (so often seen in lads from fourteen to eighteen,) at the same time calling the attention of a little sister to a caterpillar crawling on the floor; this, too, she let pass, simply noticing the fact. The following morning, when this disaffected son entered the breakfast room, he did not, as usual, bid his mother a good morning. She omitted to send him a cup of coffee. Presently, with considerable politeness, he requested a cup of coffee, which was at once granted. The younger brother, having caught the same spirit of insubordination, was guilty of the same offence. A cup of coffee was, in like manner, withheld from him. The younger boy captiously asked, "Aint I going to have some coffee?" "When you ask properly for it, and not till then," was the mother's reply; adding, "when my sons *forget* to bid their mother good morning, she will *remember* not to give them a cup of coffee." On another occasion, a little boy in the same family, who had been helped to some honey, eat it voraciously, and without saying any thing, held his plate out for more. No one at the table appeared to notice this rude conduct. He said, somewhat angrily, "Give me some more honey." "I shall not help you to any more," was the reply. "Then may I help myself?" said this unmannerly boy. "You may leave the table," said his mother. "If you do not know how to behave better, you must hereafter eat by yourself." The child, as usual, began to cry, and to make bitter complaints. "You may leave the table," said his mother, at the same time forbidding him to utter a syllable; and, as he continued to pout, he was

sent by himself into an adjoining room. This mode of punishment, subjecting children to some self-denial—depriving them at once of some lawful gratification, *unaccompanied by a word*, probably will have more effect in curing the faults of children, than an ill-timed chapter on the rules of politeness, or an hour's lecture on the duty and importance of obedience to parents. It is believed that salutary discipline and restraints, are more frequently withheld from children, to save the feelings of parents than of their children. That was a wise mother who was frequently heard to say, when her children needed reproof, "I had rather see my children smart in time, than that they should burn to all eternity."

For the Mother's Magazine.

LETTER OF REV. MR. BINGHAM.

SANDWICH ISLANDS, Dec. 30, 1836.

TO MRS. A. G. WHITTELSEY.

DEAR MADAM—A letter so full, free, rich, and refreshing, as yours, of Feb. 17, 1836, received last evening, by Mrs. B. and Mrs. Judd, with other tokens of your kind regard, in which I am personally remembered and interested, seems to require an immediate acknowledgment; and, as the sisters will not probably be able, by the ship that sails this afternoon or to-morrow, to answer it as they would hope to do at a more quiet season than the present; and as Mrs. B. is not well, I take the liberty to speak myself of our obligations to you, and of the precious promptings you have given us to be faithful to bring our children early to Christ.

I remember to have heard you say, "I cannot go to the heathen, but I feel under obligation to you who do;" and this perhaps is the way you devise to discharge your obligations to us, by so earnestly and so consistently seeking the salvation of our tender and precious offspring. I hope your well-directed efforts for the good of parents and children, will be crowned with

great success. We believe that the religion of Christ is adapted to our tenderest babes; and that He can take them in his arms, and direct their wills, and draw their affections toward himself, at a very tender age, and, by his grace, fit them to sing hosannas to his name for ever. We need not therefore wait till they are long practised in sin, before we bring them to Christ for cleansing, pardon, and eternal life.

The blessed experience of Mrs. G., which you mention, and the coincidence between her fervent prayer and the evidence of a change in her H., are striking. Parents should plead *for* their children, then plead *with* them, exhibiting before them religion embodied in their lives; and then plead *for* them again and again, till they obtain the blessing.

We have again been comforted with additional testimony, from a lady of Hartford, of the consistent Christian deportment of our eldest daughter there. I have lately heard the note of grateful praise, from Mr. Loomis, concerning the hopeful conversion of his daughter, who was born here.

Brother and sister Thurston's two eldest daughters have united with the Missionary church. But you will learn probably more on these points, either from the Maternal Association, or from a letter from Mrs. B., which is on the way to you.

I again thank you for writing her again without waiting for a reply. Her health is poor, and though she is under the care of Dr. Judd, whose kind and skilful attentions have been highly useful to her, she finds no day of rest or leisure at this post, or release from care and toil. If she is in your debt, it is not because she does not richly prize your correspondence. May you and she be long spared to aid each other in works of love, and to bind the nations together in the fellowship of Christ.

With our united regards to Mr. W. and your children, and cordial salutations to yourself, allow me, dear madam, to subscribe myself, your friend and brother,

H. BINGHAM.

Extract of a letter from Rev. L. S. Williams, dated Bethabara, Arkansas, August 24, 1836.

MY DEAR MRS. W.

MRS. WILLIAMS and myself have recently visited the white settlements, seventy or eighty miles distant. In conversation with Mrs. B., the *Mother's Magazine* was mentioned by Mrs. W., and Mrs. B. very gladly subscribed for it.

You will be gratified to hear, that a "Maternal and Teachers' Association, of the Choctaw Mission," has recently been formed. It embraces, as yet, but ten members; three of whom are natives. The female teachers, of which there are several in the mission, seem to feel towards their pupils something of a maternal, at least a Christian and a missionary solicitude; and I think they are very properly included in an association whose object is prayer, and special effort for the dear children and youth committed to their care. Mrs. M. Williams is directress; Mrs. S. Byington, 2d directress; and Mrs. C. H. W. Wood, secretary.

The last clause of their constitution is this:—"May Christ put his own Spirit within us, so that our children may never have occasion to say, 'What do ye more than others.'"

It is probable that another association, composed chiefly of Choctaw females, will be formed in a short time. O how much good might be realized from maternal associations, were there more of them. Were there a few devoted and suitable agents employed, (I would choose that they be *self* employed, that is, voluntary in it,) in passing from place to place, from state to state, trying to stir up the minds of Christian mothers, and uniting them together in such bands; might not much thus be accomplished for the church of our dear Redeemer? And, for one, I must express the wish, that the *Mother's Magazine* was circulated a thousand fold more extensively. I think it is the *DUTY* of all who know its worth, and have the opportunity, to procure subscribers for it; and then let each subscriber get others, if possible. Let, also, those gifted ones, (and are there not many such?) take their pens, and, with a single eye to the glory of God, contribute to its columns accordingly.

Very truly yours, in the best of bonds,

L. S. WILLIAMS.

For the *Mother's Magazine*.

MY MARY.

ALAS! that solemn hour,
In which stern Death had power
To blight so sweet a flower

As Mary.

That lovely part of thee,
All that mine eye could see,
The grave now hides from me,
My Mary.

Thy loss my spirit grieves,
Nor Hope's sweet balm relieves,
But sighs my bosom heaves,

Dear Mary.

When I thine absence mourn,
And think thou'lt ne'er return,
Alas! I feel forlorn,

My Mary.

But when I trace thy flight
Upwards, to realms of light,
And see thee pure and bright,

My Mary;

Thy mother's grief would cease,
And joy at thy release,
And say, there rest in peace,

Dear Mary.

But grief will still return,
And make my heart to mourn,
That thou from me art torn,

My Mary.

Ought I to be distrest,
That thou art gone to rest
With Jesus, ever blest,

My Mary?

Oh no! I would resign
Thee into hands divine,
Thou art no longer mine,

Dear Mary.

Could I but yield thee now,
And with submission bow,
Since death hath laid thee low,

Dear Mary;

Happy I then should rest,
That thou with God art blest,
By sin no more distrest,

Dear Mary.

There, Satan hath no power
To vex or tempt thee more,
Thy sorrows all are o'er,

Dear Mary.

And where thou now art gone,
May I through grace but come,
And join thee there at home,

Dear Mary;

In that bright world of bliss,
To dwell where Jesus is,
In perfect holiness,

Dear Mary;

Where faith is lost in sight,
And hope in sweet delight,
There may we ALL unite

With Mary.

THE MOTHER'S MAGAZINE.

VOL. V.

OCTOBER, 1837.

NO. X.

For the Mother's Magazine.

HINTS FOR THE NURSERY.

PART II.—TEMPER.

WHEN I say that our attention must be directed to the temper "next," I merely refer to writing or conversing on the subject of education. In practice, all things must be attended to from the first, and at all times. We must not wait till one power of the mind is fully exercised, before we begin to cultivate another. We vary the means at different times, and according to progress; but, from first to last, we must have precisely the same ends in view. It has often been observed, that early sufferings, (which are natural and inevitable,) from which children can neither relieve themselves nor be relieved by others, frequently produce both patience and fortitude. Persons who have had the misfortune to be born irrecoverably lame or deformed, are not unfrequently met with, who exhibit the sweetest and most amiable dispositions. This, however, depends, in a very great degree, on their personal defects having uniformly called forth the tenderness of those around them; for, when they have been made the ground of insult, or the occasion of injustice, the effect is totally different. They are then almost uniformly irritable and vindictive. The same observations may be extended to all inflictions of pain, contradictions, and disappointments, which arise from the will of others, or from natural causes, over which we have no power. It is well that a child should occasionally feel pain, encounter opposition, and meet with disappointments. But their effect upon the

temper will depend entirely on this—whether they are natural and constant in certain circumstances, or capriciously inflicted. When a child, who has not yet been spoiled, falls, he will not cry, unless he feels pain. But if he is thrown down, to see how he will bear it, or to teach him to bear it, he will certainly cry, not from pain, but from passion. Children, with a view to the formation of their habits of temper, are to be treated with justice and humanity. To laugh at their pains is as unfair, as to express an excessive degree of pretended sympathy is foolish. We need not lay down to ourselves any artificial system on this head. Let us act towards them exactly as we wish others to act towards us in the same circumstances—with candor, discretion, and feeling. To tell a child that the little accident he has met with is nothing, is to him either a phrase of no meaning, or a falsehood. The consequences on his health in future may be as nothing, but the pain is real, and that is all to which he thinks your words apply. When we find it necessary to refuse or to compel, we indeed require a system; for it is here that caprice or fickleness, or a want of fortitude, on our part, produces so many baneful effects on the temper. When we desist from doing what is requisite for the child's welfare, on account of his cries, which, in the first instance, arise only from pain, he is induced to believe that crying will enable him to escape that pain in future; that the infliction was capricious; and his next cries will be those of passion and resentment: for it is one of the simple principles of our nature, that we expect the same order to be preserved in the course of events; and it is not less the order of nature, that resentment should follow capricious inflictions of pain or inconvenience. If we wish, therefore, that the child should yield readily and quietly to us, as he does to nature, we have only to act towards him as nature does. We must be *consistent*. Our treatment must be uniform. He must feel that our laws are unchangeable, like hers. His remembrance of our conduct yesterday, will thus be a safe guide for his conduct to-day. Let us always consider nature and ourselves as two fellow sovereigns over our little subject; and when we are about to form a judgment respecting any error in his conduct, let us reflect and inquire whether he has

rebelled against both, or only against one of us. If we find that he flies into a passion, or sulks, when *we* lay any restraint or compulsion upon him, but that he yields cheerfully to the resistance which nature offers, we must look for the cause in ourselves, and not in him. To a parent, who never once broke his promise to his child—who never permitted what he had once forbidden—who never failed to reward or punish when he had signified his resolution to do so—who never was overcome by importunity, moved by screams, or bribed by mock affection,—a child will yield exactly the same submissive obedience as he would to nature: that is, his passions will be as little roused by paternal restraint, as by that of the material world. He will feel no more angry at being restrained from any act by the command of his parent, than being stopped by a wall, or being held to the surface of the earth by his weight, instead of flying like a bird. On this solid basis we have it in our power to build our authority, and to secure that secret and ready acquiescence in our directions, which is so important in all our dealings with children. I need scarcely say, that this is no easy task. After our best endeavors, all must come short of it. But it is the point at which we must aim; and our success in moulding the tempers of our children, will be in proportion to our degrees of advancement towards this point. Finding our authority weak, and not duly considering the cause, we have had recourse to various shorter methods for impressing awe, if not respect; and obedience, at least, if not willing obedience. And here begin what are properly called punishments, of which I shall treat in the next number.

For the Mother's Magazine.

"A THING TO BE SERIOUSLY PONDERED."

"My patience is taxed beyond endurance," said Mrs. M., to an intimate friend, "with the ungovernable conduct of my children. Of all the children in the neighborhood, they are

the most peevish, fretful, and discontented. And, besides, it seems to me they are becoming worse instead of better. The older they grow, the more obstinate and self-willed do they become ; and I am often filled with the most distressing apprehensions, lest they prove a curse to themselves and to the world." The anxiety of Mrs. M., as was proved by the subsequent history of her children, was not without foundation. With one exception, they were all, five in number, restive and turbulent in their dispositions ; and, as the event proved, the indications of childhood were the sad tokens of the development of mature years. They were sources of unhappiness and grief to their friends ; and their enemies, for such they had, found immeasurable satisfaction in crossing their path, and in exciting in their bosoms a whirlwind of passion, which spent its fury in opprobrious epithets and unchristian denunciation.

But the history of this family it is not so much my object to trace, as it is to exhibit the principal cause of their unhappiness and final ruin. Mrs. M. herself was far from being a pattern of patience and meekness, although she possessed, in many respects, commendable traits of character. She trained her children as she had been trained, and never suspected that she was failing in important duties to them ; much less, that her example and habits contributed directly and unequivocally, to the formation of a character in them, which she most bitterly deplored. She often said, in comparing the conduct of her children with that of her neighbor's, Mrs. F., " that it was a thing beyond her comprehension, that they should be so mild, affectionate, and quiet, while her own were sources of frequent vexation and trial. It is not," she would say, " because Mrs. F. loves her children more, or is more untiring in her efforts to do them good." This was probably true, and yet the declining years of Mrs. F. were consoled, and those of Mrs. M. were embittered, by the habits and conduct of their respective children. The great misfortune of Mrs. M., as I deem it, was, that she overlooked and disregarded important truths, which a parent should keep prominently before his mind. She forgot that the indulgence of peevishness, on her part, would beget similar habits in her children. She never realized that children will,

at a very tender age, catch the spirit and imitate the example of their superiors, and especially their parents. When she indulged in ill humor, and passionately reproved their childish freaks, she thought not that they were learning a lesson of fearful import to their future happiness, as well as her own.

Here is a point which parents, and especially mothers, cannot ponder too seriously, or guard against with too much care. Nothing will more effectually mar the peace, and destroy the happiness of the domestic circle, than the prevalence of a peevish, unsubdued temper. And if parents exhibit such unfortunate traits, it is not only probable, but certain, that their children will be sadly, perhaps fatally, injured by their example. Children, at a very tender age, are observing and imitative. Who has not noticed, that the tones of voice with which they are familiar, soon become their own; and that those actions, which they daily witness, become the standard to which they aim to conform. The mother of Lord Byron, there is no reason to doubt, is responsible, in an important sense, for that cast of character in him, which made him a curse to mankind. Exalted and refined, as she claimed to be, she had never learned the important lesson of self-government. She was the creature of circumstances, without fixed principles of action; and the consequence was, that she was often peevish and ill-humored at the veriest trifles. Under the excitement of passion, she would call her son to an account, and, perhaps, punish him with severity, for the very things which she would freely indulge him in in a more pleasant mood. The effect of this unreasonable course, upon the mind of young Byron, was most unhappy and disastrous. He learned soon to despise his mother, and sought, *away* from her presence, that happiness which he did not find *in* it. But this was not all—he imbibed the very spirit, by means of which he had suffered so often and so severely.

There are, alas, too many mothers, in whom is discovered a resemblance to Lady Byron. The trial of patience to which all mothers are subjected, shows how poorly qualified are many, who sustain this important and endearing relation, for their station. A mother, of a petulant disposition, is gathering around

her and her offspring, a train of evils of the most appalling and awful kind. The seed she is scattering will take root, and yield an exuberant and dreadful harvest. Sooner or later, she will weep tears of bitter and unavailing regret, in view of her inconsiderate and wicked course. A mother, who is so destitute of self-control, that she cannot repress the risings of anger in the government of her children, must not be surprised if the sorrows of her old age are greatly augmented by their neglect and contempt. In saying this, I do not forget that I am acting under the fearful responsibilities of a mother, and that the evil against which I am attempting to guard others, is one against which I am myself to guard. But I say it, because my mind is so deeply impressed of its importance. I say it, because I have witnessed so sad results from the failure of parents in this respect. Peevishness in a mother, in her intercourse with her children, is a fault for which many other virtues cannot atone. If the eye of those, who are addicted to this sinful habit, shall notice these friendly hints, let me entreat them to correct their error immediately and effectually. No matter how great may be the labor or the sacrifice, unless it is done, consequences the most unhappy and disastrous will inevitably ensue. Bear in mind, Christian mother, that your children are formed for immortality. From you they are receiving impressions lasting as eternity. By your counsels and prayers, they may be trained for happiness and heaven; or through your error and neglect, they may be fitted for wretchedness and wo. They and you must meet together on that

' "Day, most important held, prepared for most
By every rational, wise, and holy man.
Day of eternal gain for worldly loss;
Day of eternal loss for worldly gain;
Revealer of all secrets, thoughts, desires—
Ruin-trying, heart-investigating day."

O what a sum of blessedness, there to see yourself and yours accepted in the Beloved; to be able to say, "Lord, here am I, and the children thou didst graciously give me."

A. G. R.

For the Mother's Magazine.

THE CHRISTIAN PARENT.

God has committed children expressly to the care of *parents*, with a positive injunction that they should be taught diligently his divine precepts.

If Christian parents neglect to educate their children religiously, they plainly contradict all the prayers which they professedly offer up on their behalf, and virtually set at nought all the vows they so solemnly made at their baptismal dedication.

If God is pleased to restrain from vice such neglected children, and to form them to a life of piety, it is done by his uncovenanted mercy. If Christian parents neglect known duty, they cannot claim the promises of God. If they or their children run heedlessly into danger or temptation, they have no warrant to rely upon God's protecting power. They may offer up the most devout and fervent prayers, yet if they will engage in unlawful pursuits, or "regard iniquity in their hearts, the Lord will not hear them;" such prayers are, in fact, no better than solemn mockery.

How earnestly, then, should children strive to aid their pious parents, and be incited to desire that they may be faithful in all parental duties, by the declaration of a God of truth, "I will visit the iniquities of the fathers upon the children, even unto the third and fourth generation."

Christian parents are encouraged to ask for their offspring spiritual blessings without reserve; and if their largest expectations and desires for such blessings are not answered, they may search for some hidden iniquity in the heart, or some forbidden practices indulged in the life or conversation. In all acceptable prayer, *holy hands* must be lifted up, without wrath or doubting.

While Gentile parents dare to reverse the order of God's providence, eagerly inquiring, "What shall our children eat and drink, and wherewithal shall they be clothed," the faith of a Christian parent may implicitly rest upon the faithfulness of a covenant-keeping God,—"*Seek ye first the kingdom of God,*

and his righteousness, and *all these things shall be added unto you.*"

A Christian parent, therefore, *need not fear* to train up his children in the nurture and admonition of the Lord, in the face of every danger—of every hazard to their worldly prospects. *He need not fear* to protest against iniquity in every form and degree ; he *need not fear* to leave all that looks formidable in singularity, while separating his children from the vain customs of an ungodly world ; he *need not fear* to shun all the deceitful maxims and tendencies of a pestilential neighborhood or city, however they may be tinselled over, or whatever manner or garb they may assume. He learns the price of his Christianity, not from the lips or lives of a gainsaying world, but from the positive declaration of his Savior : "He that will be a friend to the world, is the enemy of God." For no worldly advantage, therefore, will a devoted, consistent Christian parent compromise the eternal well-being of his children.

Many of the professed followers of Jesus are, at this moment, offering up, in sacrifice, the souls and bodies of their children, to that insatiate monster and idol, *mammon*.

They dare to place their inexperienced children in the midst of temptation—to thrust them into the very paths of the destroyer. They can see them surrounded by vicious companions, dwelling in the heart of licentiousness, visiting the most corrupt places of amusement, so that without a miracle, they cannot escape the common contagion. Thus they can calmly barter away immortal souls, expressly committed to their care, for a little worldly honor and gratification—a little shining dust.

If, at the time the ancient prophets rung the tidings of God's displeasure against his covenant people, the Israelites, it was denounced as their foulest, most cruel abomination, that they had caused their children to pass through the fire unto Moloch, take warning, ye professing people of God, who encourage your children to pursue this world as their chief good.

In that day, when the wrath of God shall be revealed against all unrighteousness of men, how will worldly, selfish parents,

endure to hear, from the lips of their pampered, ruined children, the bitter moanings of despair—the outcries of revengeful execrations upon the heads of their unfaithful parents? How will they bear the envenomed rage and the reproachful glance which will be cast upon them by their own offspring?

Unfaithful, worldly, (can I say, stupid,) Christian parent! think not that even this awful doom will prove the bitterest ingredient in your cup of misery! O, no! As God did not lightly entrust the deathless souls of your children to your paternal guidance, but faithfully recorded a thousand promises of “grace to help in time of need,” hedging up their pathway to destruction by a thousand threatenings, so his word and honor stand pledged, that when he maketh inquisition for the blood of their murdered souls, that he will remember the instruments of their ruin.

Christian parent, in this time of general calamity, has your covenant and faithful God, begun to wrest your idols from your unhallowed grasp? Has your Dagon fallen upon his face to the ground? Let not your children, by your sadness of countenance, or by your complaints, infer that you have lost your all.

Have you not been covetous?—have you not indulged in the lust of the eye and the pride of life? In this time of trial, fear not to be ingenuous with your children—manifest to them the power of that gospel which bringeth salvation. Show them that you do possess treasures which cannot be taken from you.

Let them witness, in your happy experience, the transforming power of that religion, which shines brightest in affliction's night—of that religion which Christ vouchsafes to his disciples, “Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you.”

For the Mother's Magazine.

MEMOIR OF MRS. LEAVITT, OF SOUTH CAROLINA.

WU

MRS. A. G. WHITTELSEY.

MY DEAR MADAM—In compliance with the wishes of the Maternal Association, of which the lamented Mrs. Leavitt

was a prominent member, and of whose unexpected and affecting demise you have doubtless heard, I would attempt a delineation of her character, for publication in your much esteemed work, the *Mother's Magazine*. She was no ordinary Christian. There was a complete symmetry in her religion, at once beautiful and deeply impressive. Her piety was uniform—her actions were always in accordance with her words—her light shone about and around her, at home and abroad, in every thing and in every place; she was the follower of the meek, mild, and lowly Saviour. The glory of God and the good of all around her was her constant aim; and her motto seemed to be, "whatsoever thy hand findeth to do, do it with thy might." Happy for her, and the church of which she was a most efficient member, that it was; for, how short was her time to be—how sudden her end; but, "that life is long which answers life's great end." She not only had the mind to work, but the leisure, too. She not only desired to tread in the footsteps of her Divine Example, the benevolent, the self-denying Jesus, but she would, in some measure, and did, go about doing good. She was, emphatically, "ready to every good work." Yes; her works of piety and love, yet praise her in the gates of Zion.

But in no department of female exertion was she more conspicuous than in our Maternal Association. How active was she in its formation; how persevering in her efforts to perpetuate its existence; how ready, whenever called upon, to lead in prayer; and, oh, how warm, how appropriate, were her supplications at the throne of the heavenly grace.

She was the mother of two lovely children. How tenderly, how carefully, how religiously, were they reared and trained up. She observed their birth-days as days of fasting and special prayer to God for their early conversion to him, and for usefulness in the church, should their lives be spared.

She was very active in furthering the circulation of your *Magazine*; and how successful she was, the number of subscribers she obtained, in a short time, will evince. But her work is done; she has finished her short but brilliant course; her account has been rendered in; already has she been welcomed into everlasting habitations; and this moment she is

singing the high praises of her Redeemer ! Oh, what a happy providence, that she and her dearly-loved ones should be, as it were, in the self-same chariot, translated to heaven. Like some owner of a well-cultivated garden of flowers, who, in looking about upon the plants which his own right hand hath planted, sees some of more than common beauty and fragrance, which he gathers and places in his bosom ; just so, it seems to me, has it been with our beloved friend and her dear offspring : they were beautiful and fragrant flowers, made thus by redeeming flavor and holy culture, and fitted for the bosom of Jesus.

May we not say, respecting her excellencies—" though many daughters" of the church " have done virtuously," yet she certainly, in many things, " excelled them all ?"

Yours, in Christian love,

S. Z. G., Secretary M. A.

Charleston, S. C., Aug. 8, 1837.

For the Mother's Magazine.

LIGHT SHINING OUT OF DARKNESS.

THE following lines were suggested by reading " Passages from a Mother's Diary," in the April number of the Mother's Magazine :

While I acknowledge many mercies and blessings, in common with the author, which calls for my gratitude, there are still others which I would record, hoping that some feeble believer may be encouraged thereby, and led to the exercise of stronger faith and more perfect confidence in God.

I would render thanksgiving and praise to Him, from whom " cometh every good and perfect gift," that he has been with me " in six troubles, yea, in seven he has not forsaken me." He has granted the grace of resignation, when one, and another, and another, of those dearly beloved, have, within the past year, been called into eternity.

At times, an awful sense of loneliness, caused by the removal of all my family, save one, into the upper world, has come over my soul ; wave after wave has threatened to overwhelm me ;

and I have been ready to sink under the weight of accumulated trials;—then the blessed truths of the gospel, and the precious promises of his word, have brought consolation, and imparted a “peace which the world knoweth not of.” Yes, I would render praise to him who giveth the “oil of joy for mourning, and garment of praise for the spirit of heaviness,” that, in times of deepest distress, when I felt to say, “*all thy billows have gone over me,*” “strength has been equal to the day,” and his “grace sufficient;” for though he permit the furnace to be “seven times heated,” there is “seen one walking in the midst like unto the Son of Man,” who will not permit us to be burned, but only designs to purify from dross, that he may see his own image reflected.

I bless him, also, that the little one I have yet spared to me, already gives me some reason to hope that she has chosen him for her portion, who “perfects praise out of the mouth of babes and sucklings.” Truly he is the hearer and answerer of prayer. I bless him that, by the light of revelation, the eye of faith can penetrate the dark clouds that obscure our vision; and, by taking Pisgah-views of the promised land, see there our dear departed friends, participating in all the holy employments of the upper sanctuary.

That I am detained in this waste wilderness, still a sojourner here, does not call forth my gratitude; but that I am encouraged to hope and believe, that soon this clayey tabernacle will be dissolved, my soul delivered from this “body of sin and death,” and permitted to enter the blissful abodes of the redeemed, calls for unceasing praises.

“A hope so much divine,
May trials well endure.”

L. A. S.

Glen's Falls, June 12, 1837.

For the Mother's Magazine.

WISE SAYINGS.

WISE sayings, often repeated in childhood, and under circumstances where they saw their practical application, are fre-

gently discovered by people of advanced age, to have been the governing principles of their actions through a long life.

Hence the importance that parents exercise great caution in the use of family maxims, as a certain means of conveying to the susceptible minds of their children the most wholesome truths, or the most fatal errors.

The whole book of Proverbs is a rich storehouse of pithy and important truths thus conveyed, and they have one advantage over all others—there is no disputing the wisdom of any of them, for they bear the infallible impress of inspiration.

Were the Bible properly regarded by parents, even those most important and offensive truths, which are so faithfully delineated in the book of Proverbs, it is believed, if suitably explained, and prayed over by parents, would convey to the minds of children such instructive and impressive lessons, as would effectually guard them, in after life, from the commission and contaminating influence of those appalling crimes, and all kindred evils, which Paul said ought not to be so much as named among the weak and unstable Gentile converts.

How well did Solomon understand the "right way," the "safe way," to avoid contention or contagion. He says, "Avoid it; pass by it; turn from it, and pass away."

We venture to propose, as the best safeguard to virtue and morality, that all our youthful readers begin, at once, to commit to memory the entire book of Proverbs.

It is admitted that the Germans, as a people, are noted for the number and variety of their "wise sayings." They are, likewise, eminent for their *honesty*. One of their maxims, in particular, deserves a place in the memory of every child in America.

It may have been owing to the influence of this maxim, faithfully explained and applied by German mothers, that, as a people, they are so much more strictly honest than some of their neighbors. The maxim to which we refer is this:

"The wrong-taken cent hath eaten out the right-earned dollar."

How singularly does this motto, exhibiting the hundred-fold injuries consequent upon theft, correspond with the requisition

among the Hebrews, in ancient times, that, in case of theft, the criminal should restore *sevenfold*, which some commentators say was put for *manifold*. In certain cases, if the offender was not able to make restitution, he was to be sold. There is, therefore, no superstition in entertaining the sentiment conveyed by this maxim, as is the fact in regard to many of the German notions.

Is it improbable that a God, who "taketh vengeance," will, in the course of his providential dispensations, require of the offender, whether man, woman, or child, an hundredfold more than he or she has wickedly taken from others? His word and promise stand pledged, that "the workers of iniquity shall not always hide themselves."

It is no uncommon thing to see men of affluence suddenly stripped of the greater part of their overgrown estates, which had been dishonestly or fraudulently acquired, either by themselves or their ancestors. How often, too, when men begin to flatter themselves that their mountain stands strong, that they shall never be moved—that "then cometh sudden destruction, and they shall not escape, for the mouth of the Lord hath spoken it." How often, too, do such reverses take place at a time, and under circumstances, when it is most keenly felt and deplored.

When children are guilty of any sort of theft, instead of using the rod, as many parents invariably do on such occasions, might it not be better and more in accordance with Scripture examples, to deprive them of something which, by common consent, is theirs. For example, if a child should take from the closet, or the bowl, a lump of sugar, may it not be well to restrict him from the use of sugar for several days?

We have heard the sentiment expressed by some parents, that some children seemed to be born with a propensity to lie, steal, or cheat. But is it not much more likely, that the striking difference which we do see in different families and individuals, in regard to strict honesty and truth, depends chiefly on the fact, whether parents do absolutely abhor and shun these detestable vices, or whether they do in reality practise them themselves, or wink at them in their children?

MATERNAL ASSOCIATIONS.

WE have on hand a number of interesting reports of Maternal Associations. We would gladly publish most of them, but our very limited number of pages, and frequently a press of matter, compel us to use them sparingly.

Without pledging ourselves to insert communications of this nature, we earnestly invite the continuance of them. They are decidedly useful for another purpose. They are read with deep interest by members of different associations in various parts of the country, and they serve as a connecting link between these societies.

Maternal Associations are multiplying. Many, which were commenced under peculiarly embarrassing circumstances, and at first were very feeble, have been greatly strengthened and enlarged, as the Secretary of the Pittsburgh Association writes—"Our numbers have so increased as to require *division*; so that, with good old Jacob, we can say, 'With my staff I passed over this Jordan, and now, behold, I have become two bands.' In truth it may be said, that the utility of these institutions is no longer considered a matter of doubtful experiment, as many mothers abundantly and joyfully testify."

We feel greatly encouraged in our labors, and earnestly entreat all mothers, who are faithfully laboring in their stations of quiet influence, in the family and social circle, to take courage also; to persevere in prayer, and in every good word and work; for, "in due season," if we have not already seen the fruit of our efforts, "we shall reap, if we faint not."

We rejoice to communicate such facts as are found in the following extracts:

From the Report of the Maternal Association in Moriah, Essex county, New York, for 1836.

"Since the organization of our association, in 1835, twenty-nine mothers have been members, and ninety-six children have been our charge. With the deepest emotions of gratitude and praise, we mention the hopeful conversion of fifteen or twenty

children belonging to the association, twelve of whom have united with the visible people of God. While, with thanksgiving, we record this token of God's power we still mourn over our want of faith, and past neglect of duty. God has shown us, in his dealings, what he is willing to do for our children; and we believe, were mothers faithful to their vows, every child of the *covenant* would early become an heir of heaven.

S. R.—, Sec'yry."

From the Report of the Maternal Association, Keene, N. H., accepted July 20th, 1837.

After stating the general prosperity and increase of the institution, the Secretary writes—"With respect to the object for which we agreed to appropriate our funds, viz., to publish a tract in Chinese, addressed to mothers, on 'Maternal and Filial Duties,' a sufficient amount (twenty dollars) has been raised.

"Five dollars have been given by the Association of Fitz-William, who were desirous of assisting in this labor of love. It has been ascertained that twenty dollars is sufficient to print, in Chinese, an edition of 2,000 copies, of as large a tract as will probably be wanted for circulation.

"A letter was received from Mr. Hallock, Secretary of the A. T. S., in N. Y., in which he suggests that Mr. Medhurst, a missionary in Batavia, who has written several Chinese tracts, or, perhaps, his daughter, who married an English missionary in that region, might write one.

"We have reason to rejoice, that Maternal Associations are exciting more and more interest in this country. At a late meeting of the county association, composed of clergymen's wives, held in this place, interesting reports were read from many towns; and it was ascertained that, in the twenty-two towns in this county, there are seventeen maternal associations, comprising 437 mothers, and 1424 children. Is it not an interesting fact, that so many mothers stand pledged to pray daily for their children, and that so many children are under the training of praying mothers? Does it not afford encouragement to hope for some important moral results, when the

hearts of the parents are thus turned towards their children? Will that God who heard the prayer of Hannah, turn a deaf ear to those mothers, who, in sincerity, call upon him in this latter day?

E. I. B., Sec'ry."

For the Mother's Magazine.

HINDERANCES IN MATERNAL ASSOCIATIONS.

MY DEAR MRS. W.,

FROM what I can learn of the manner of conducting Maternal Associations, in different parts of the country, I am led to believe that, while there is much to awaken the liveliest gratitude to God, for spreading before the mothers of the age such a rich source of improvement, there are yet some things to regret—some real hinderances to the progress of Christian education, which ought to be removed; and if I venture to speak out plainly on these points, I trust it will be from a sincere desire to promote the cause in which we are engaged. The first which occurs to me, is the *reluctance exhibited by many to take an active part in prayer and conversation*. Such an affectionate confidence ought to exist between members of this association, as would preclude fear and distrust, and promote the same ease and freedom which we notice in any social party. But there is a surprising inconsistency in the fact of assembling with others to meet the Savior; to receive from his open hands the sanctifying, saving Spirit; to welcome the benignant smiles from his face, as we approach to place our infant offspring in his arms, that he may extend his hand to the head of each—and yet timidly shrink back in silence. Oh, what could have kept those mothers of Judea from pressing their way through the crowd to lay their infants at his feet, when they heard the joyful accent, "Suffer them to come?" Nor would the stern rebuke of a disciple, nor the utmost diffidence, keep back a Christian mother in America, were she in similar circumstances. Here, then, we find a little company of mothers, who have left their houses with moistened eyes, and hearts full of

expectation, as they contemplate the errand on which they are bent. As they enter the circle, all is quiet and retired. No critical spectator sits to watch the deep emotion of a mother's soul, or listen to the trembling utterance, as she pleads—for what?—for robes of righteousness to be thrown over the immortals to whom she gave being; for crowns and thrones, and happiness and glory, for their interminable existence. She asks for all that God can bestow, even that they may be one with him, the perfection of bliss! And still more, that he will at this moment seal them for his own, and rear them up as beautiful plants in his vineyard, adorning and blessing even its very soil—loving and serving from the very lisps of infancy! And then she takes to her bosom the promise given to the “two or three,” and spreads that out before the Lord. Oh, what a hal-lowed hour! What a moment of giving and blessing! Who could be silent? Suppose the Savior, as he left the world, had given permission to his children, once in the course of life, thus to meet him, to ask any thing they wished, promising, as above, that he “*would be in the midst*,” who would stay away? What notices and invitations would be sent abroad, that every mother in the land might be present. What anxiety that every child might be remembered, from the absent son on the tossing wave, to the smiling infant! And then, in this great assembly, what eagerness to be allowed one precious moment to send forth the strong utterance which might raise a soul to eternal glory! Each might then say,

“With the giant arm of prayer
I lift my child aloft to Thee!”

Diffidence would scarcely appear in such a meeting, for the “slowest in speech” would prepare words fit for that golden visit. But alas! as the river of salvation flows untasted by the door of thousands, so do the very ease and frequency of our privileges render them cheap and comparatively worthless!

But there is another hinderance, viz., the absence of an affectionate, confiding spirit, which will lead one member to go to another, in all the spirit of Christian meekness, when occasion requires, and represent to her the known and open sins of her children. I hope the number of associations is small, where

this duty is neglected. Let each inquire and see. But it is a great evil, and I fear often prevents the blessing which was ready to fall in answer to prayer.

Mothers do not know all that is passing in the intercourse of their children with others. I recollect a youth of my acquaintance, who told me, that "when sent to the Latin school, it was no uncommon thing for him to spend the whole day with the most vicious lads in the city, and no one ever knew it. An excuse to his instructor, and a good story to relate at home, were easily contrived. Both his parents were ignorant of his character, for he had gone fearful lengths on the road to death;" and though now, it is hoped, he is rescued by the grace of God, yet he assured me, that "even now, the contamination of those scenes clung to his soul, followed by most bitter regrets." Your children may, possibly, break every command in the decalogue openly, and you may not know it! And "why do not my sisters inform me, if they know such things to exist?" Simply because they fear to displease you. That confidence in each other, which would give them courage to do it, is not cherished. The question is continually asked by the world, "Are the children of Maternal Associations better than others?" Let it come every day, every hour, if it will, and let it meet an answer in the lives and conduct of our children. Yes, verily, we do nothing, if it cannot. If we do not see that they keep the way of the Lord, as did Abraham, in vain we expect the blessing—in vain, water our pillow with tears—in vain, plead the promise in united prayer. It is our *neglect*, if our children make themselves vile, and we know it not; it is our *sin*, if we know it, and do not restrain them. No cares or business will God accept as an excuse. We are not to hide our eyes from *their* sins, any more than our own; and if we cannot, in meekness and gratitude, receive such a self-denying kindness as that sister renders, who comes to show us why they are not converted to God, to expose the great hinderance to their entering the fold, have *we* the spirit of Christ? But there may be a mistake in regard to the feelings of that mother. Has the experiment been fairly tried, of going to her in the *true* spirit of Christian love, on this point? I never knew the instance

when it did not meet tears of gratitude, in my own experience. If, then, you know that her children indulge in sin, reproachful to the cause of Christ, and still neglect *your* duty, at whose door will lie the sin of this neglect? That mother may be to blame for having eyes which see not, but you are equally so, for having a tongue which speaks not, when duty is plain.

Like every other Christian duty, it is easy when rightly performed. I once knew a church in which the younger members faithfully engaged to admonish each other of whatever faults might be observed. It was a happy band of sisters—none loved each other more. Often was this duty pleasantly and easily applied. Many years have passed away, and yet well do I remember the affectionate admonition, as half a dozen of these interesting girls were sitting together. “I thought,” said one, “you were too gay last evening.” “I know it,” was the reply; “I regret that it is my easily besetting sin.” And again, “Do you not speak a little too severely of others?” “I was not aware of it, but will try to avoid it in future.” Truly the yoke of Christ is easy and his burden light. Truly it is pleasant to walk in the narrow way, if its entrance do cost a struggle.

For the Mother's Magazine.

LETTER OF MRS. COAN.

HONOLULU, (OAHU,) July 5th, 1836.

MY DEAR MRS. L.,

I HAVE now the happiness of addressing you and the Maternal Association, (of which you are a member,) as a member, and in behalf of the Maternal Association of the Sandwich Islands mission; and I do it with the greater pleasure, feeling assured that we shall find answering sympathies, in your heart, to all our joys and sorrows, as missionaries and as mothers.

Situated as we are, a feeble band, in these isles, afar off, where unbroken moral midnight so recently prevailed, and where the dawning of a better day only shows what deep darkness yet remains, you will not wonder, that, as we look upon the poor

dark hearted mothers around us, and then upon our own deficiencies, we are ready to exclaim, "Who will show us any good?" But a second thought carries our minds back to that dear land, where the domestic relations exist, I was about to say, in unearthly loveliness; where there are dutiful sons, virtuous daughters, chaste wives, and faithful husbands; and then we inquire, "Cannot those, so highly favored of the Lord, assist us in our arduous work? Though oceans roll between us, cannot they aid us *essentially* in our endeavors to form the minds and hearts of our own children, and the children of this nation, after the gospel model?" We believe they can. Do any of those dear sisters of Rochester, who are ready to do good and to communicate, inquire, "In what way can we assist you?" We reply, *first*, by communicating *freely* to us your experience as mothers. We do not expect the experience of 15, 10, or 5 years, crowded into a single letter. We would ask rather for particular instances of difficulties overcome, and the means put in requisition for overcoming them; for any useful facts, which may be within your knowledge, on the subject of physical education, exercise, diet, clothing, amusement, &c. But especially should we value (if we might be allowed to ask it) the closet exercises of those mothers, who have wrestled with the angel of the covenant, until Christ, the hope of glory, is formed within the hearts of their children. Do those mothers, who see their children submitting to Christ, one after another, as fast as they are old enough to give evidence of a new birth, believe that the covenant with believers, and their seed after them, embraces *all* the children of *all* God's people, if parents do their duty? or do they not? and what are the reasons for believing, or the contrary? Is the promise to Christian parents, respecting the conversion of their children, of the same character with a few others in Scripture, which we may plead without adding, "If it be Thy will," God having already revealed what his will is? Without starting again the old question, whether the prayer of faith implies, in all cases, a belief that we shall be heard in the time and manner specified, we would inquire whether God's promises to believers and their seed, *are*, or *are not*, so definite, as to make it a sin to doubt whether he will hear when parents

pray and labor for the conversion of their children? In all such practical questions we feel deeply interested; and when our sisters at home reflect, that, with the exception of a short period each year, we are scattered over a wide field, and in many instances laboring entirely alone, they will see that we cannot profit by the daily and weekly experience of each other, though we are in circumstances to value it.

Another way in which our sisters in our native land can help us, is by sending us such *books* as throw light upon the subject of maternal duties—such as will make us better mothers, better wives, better missionaries. We have a library of 50 volumes belonging to our association, most of which were presented by the gentlemen of the mission from their circulating library. We are trying to increase our number of books by such limited means as we have within our power. We are particularly desirous for a copy of the *Mother's Magazine*, for each of the fourteen stations, at these islands. I believe any of us would be willing to have the value of that publication subtracted from our necessary food, could we thereby secure to each of us a copy. I know not that there is an unbroken series of numbers in the Islands; if there were, it could not travel from island to island, to be read at all the stations, in less than three and a half years. Again, we wish for hints and suggestions, from our dear sisters in America, respecting the best manner of conducting Maternal Associations. We are inquiring on the subject, and I may say, *experimenting*. At our annual meeting, last year, we passed a vote, that each member of the association write a short *essay* on some subject connected with the interests of the rising generation. The subjects were such questions of interest as any member chose to present, and were assigned by a committee appointed for the purpose. We are gratified by the result of the experiment, and intend to continue the same plan. We are convinced (as are our husbands) that some such effort is worthy our attention, surrounded as we are by strongly deteriorating influences. Some of our meetings have been for the purpose of conversation and familiar discussion, on subjects of common interest. Others, more especially for prayer and devotional exercises. Occasionally we are indulged with a

choice paragraph from some sympathizing sister spirit, in our dear native land, assuring us of the tender interest felt for our children in the churches, and the willingness of individuals to take them and train them up for usefulness and heaven. Then it is we feel the *value* of *Christian sympathy*. We tell our dear sisters how we do, that we may solicit, with more boldness, from them, free communications on the same points.

Again let me say, if you are looking for that blessed day, when *all* shall know the Lord, from the *least* unto the greatest, sisters, pray for us—*pray for us*, who are, to this poor people, as a city set on a hill. Were you in this valley of dry bones, it would not be difficult for you to feel, that Divine breath alone, and not mortal, could inspire them with life—that an Omnipotent arm alone, and not a mortal, could raise up a righteous seed from this vast moral sepulchre. The cause of the decrease of population in these islands, (which is computed to be 21,000 less than four years ago,) is mainly to be sought for in the lamentable unfaithfulness to the domestic relations. The stupidity of parents to the purity and chastity of their children, is heart sickening. In most cases, they grow up without the least salutary restraint; and so early are they initiated into the school of vice, that God writes out multitudes of them childless. You can easily see how this wretched state of the domestic compact affects the progress of the gospel among this people; and also, that we shall not be likely to hold in light esteem Maternal Associations, or maternal influence. But there are a few Sandwich Island mothers who sigh over the abominations of their children, and our native maternal meetings are often rendered seasons of painful interest, by the recital of some burdened mother, who comes with the simplicity of a little child to tell her story, and ask advice. One attempts to correct her child with a rod; he bites, scratches, tears her garments, spits in her face, and finally runs away, and does not return for several days. *What shall she do?* Another has a promising daughter, who has committed adultery, and suffered the penalty of the law. Since being thus publicly disgraced, she has left the schools, obstinate, and refuses to listen either to the commands or advice of her parents, and often leaves their house

for weeks together, and chooses companions as she likes. *What shall this mother do?* Another has an aged mother living with her, who cannot walk; while she repairs to the sea to procure fish and moss for their daily food. her little daughter casts stones and missiles at the infirm grandmother, who, being unable to help herself, is often found much bruised and in tears.

What shall this mother do? Had these mothers been accustomed to govern their children, instead of being governed by them, the cases would be plain. But should we say to them, in unqualified terms, "Establish your authority by all means," we have only to turn our eye, to behold a mother who is trying to pursue such a course—whose child is every day becoming more obstinate, less tractable and in resting as a scholar, and in a fair way to be ruined in her temper. The most simple directions we can give, presuppose, in many cases, more knowledge, more skill, more advancement in the art of governing a family, than they have attained. Do we not need your prayers for Divine wisdom to teach us, that we may teach others? We weep over the domestic misery around us, and labor on; and we labor in hope, too, for we are sure that good has been done, and that good will be done, through the influence of native Maternal Associations. Again we say, "*Pray for us.*" Do all you can to establish those associations throughout the U. S. By so doing, you bless that beloved land—you strengthen our hands—you hasten the conversion of the world.

Our united salutations to you, and the Maternal Association of which you are a member.

In behalf of the Maternal Association of the Sandwich Islands' mission,
FIDELIA COAN.

A DYING CHILD.

A CHILD, who had been trained in the ways of religion, by a parent who was kind, but judiciously firm, as she sunk to rest in peaceful reliance on her Savior's love, affectionately thanked her beloved mother for all her tender care and kindness; but added, "I thank you most of all for having subdued my self-will."—*Youth's Friend.*

Stereotyped by F. F. Ripley,
New York.

THE MOTHER'S MAGAZINE.

VOL. V.

NOVEMBER, 1837.

NO. XI.

For the Mother's Magazine.

HINTS FOR THE NURSERY.

PART II.—(Continued.)—PUNISHMENTS.

I do not give this name to the pains which instantly follow any rash experiment on natural objects, although they also have been called punishments; such as burning, when the finger touches fire—or bruising, or cutting, from hard or sharp substances. These are rather discoveries and warnings. By punishment, I mean, at present, the infliction of pain, in consequence of some moral delinquency. Generally speaking, such punishments are indispensable in any system of education; because not one child in ten thousand reaches his second or third year without being more or less spoiled, either by erroneous treatment, or by neglect.

The object of punishment is not, of course, to gratify anger or revenge, nor even to associate pain with the commission of certain acts. The firmness of such associations, depends on their uniformity; and if nature has not annexed pain to them—if they can be performed in our absence, not only without pain but with pleasure, all our endeavors to associate the thought of them with pain will be unavailing. The child will associate pain with the discovery, and not with the commission of the fault, more especially if the fault be an artificial one; that is, if the act itself be indifferent, and only criminal because forbidden. The sole object of our punishments, then, I take to be the establishment of our authority, when a sufficient foundation has not been laid for it in habits of obedience, originating

in the uniform experience of the child's earliest days. Obedience thus established, rests on fear. In punishing, therefore, we apply to this passion, we encourage and strengthen it. This may be absolutely necessary in order to prevent the child from acquiring habits of action still more injurious. But because it is the less of two evils, it is not, therefore, to be regarded as no evil in itself. Supposing it necessary then, we will have to inquire, in each case, what is it that a child may habitually fear, with least injury to his character? Some apply at once to the fear of bodily pain, as the shortest and most ready method for imprinting on the memory a sense of our disapprobation. Others prefer restraint or confinement; others prefer a fine on the appetite. Some impose the fulfilment of laborious and irksome tasks. Others withdraw their smiles and caresses, substituting coldness and reserve in their stead. Some have had recourse to disgrace. Many other methods of giving pain as a punishment, have been suggested and practised, with more or less success; and there can be little doubt, but that the methods of punishment should bear some reference to the peculiar disposition of the child. Corporeal punishments, which bear no reference to the nature of the action for which they are inflicted, should be inflicted, according to Mr. Locke, for one, and but for one fault, and that is, obstinacy or rebellion. "And this, too," he observes, "I would have so ordered, if it can be, that the shame of the whipping, and not the pain, should be the greatest part of the punishment. The smart of the rod, if shame accompanies it not, soon ceases, and is forgotten; and will quickly, by use, lose its terror. I have known the children of a person of quality kept in awe, by fear of having their shoes pulled off, as much as others by apprehensions of a rod hanging over them. Some such punishment, I think, better than beating; for, it is shame of the fault, and the disgrace that attends it, that they should stand in fear of, rather than pain, if you would have them have a temper truly ingenuous. But stubbornness, and obstinate disobedience, must be mastered with force and blows; for this, there is no other remedy. Whatever particular actions you bid him do or forbear, you must be sure to see yourself obeyed; no quarter, in

this case—no resistance. For when it once comes to be a trial of skill, a contest for mastery between you, (as it is, if you command and he refuses,) you must be sure to carry it, whatever blows it costs, if a rod or words will not prevail, unless, for ever after, you intend to live in obedience to your son. A prudent and kind mother, of my acquaintance, was, on such an occasion, forced to whip her little daughter, at her first coming home from nurse, eight times successively, the same morning, before she could master her stubbornness, and obtain a compliance, in a very easy and indifferent matter. If she had left off sooner, and stopped at the seventh whipping, she had spoiled the child for ever ; and, by her unprevailing blows, only confirmed her refractoriness, very hardly afterwards to be cured ; but, wisely persisting, till she had bent her mind and suppld her will, (the only end of correction and chastisement,) she established her authority thoroughly on the very first occasion, and had, ever after, a very ready compliance and obedience, in all things, from her daughter : for, as this was the first time, so, I think, it was the last, she ever struck her.”

The pain of the rod, the first occasion that requires it, continued and increased, without leaving off till it has thoroughly prevailed, should first bend the mind and settle the parent's authority ; and then gravity, mixed with kindness, should for ever after keep it.

“ This,” continues Mr. Locke, “ if well reflected on, would make people more wary in the use of the rod and the cudgel ; and keep them from being too apt to think beating the safe and universal remedy, to be applied at random on all occasions. This is certain, however, that, if it does no good, it does great harm ; if it reaches not the mind, and makes not the will supple, it hardens the offender ; and, whatever pain he has suffered from it, it does but endear to him his beloved stubbornness, which has got him this time the victory, and prepares him to contest and hope for it in future. Thus, I doubt not, but by ill-ordered correction, many have been taught to be obstinate and refractory, who, otherwise, would have been very pliant and tractable. For, if you punish a child so as if it were only to revenge the past fault, which has raised your choler, what

operation can this have upon his mind, which is the part to be amended? If there were no sturdy humor or wilfulness mixed with his fault, there was nothing in it that required the severity of blows."

To this limitation of the use of the rod, I believe, most modern teachers are willing to subscribe; and I shall only add the following remarks, on the same subject, from the pen of a writer whose judgment and generous feelings render her one of the safest guides through the difficulties which beset infant education.

"Although the use of the rod," says the authoress of "Hints for the Improvement of Early Education and Nursery Discipline,"—"Although the use of the rod is *most strictly* to be prohibited in those who possess only secondary authority, yet, with some few children, a parent may find it necessary to employ corporeal punishment, in order to establish the habit of obedience, or effectually to subdue a propensity to falsehood, or to any other glaring breach of moral principle. Under such circumstances, corporeal punishment may be very efficacious; but to render it so, or rather to prevent its becoming a *dangerous* evil, it must be resorted to only as a *last* resource, on very important occasions, and administered as a chastisement of the most serious nature, with decision, perfect serenity of temper, and affection towards the offender. It will also be found that corporeal punishment, if necessary at all, will be most useful in the early stages of childhood. Every advancing year, as it should add to a child's generosity of feeling and sense of honor, increases the serious disadvantages which attend this mode of correction."

For the Mother's Magazine.

LETTERS ON INDIA.—BY A LADY.

No. VI.

MY DEAR NIECE,

THE aspect of the country—the appearance of cities, houses, and temples—religion, and modes of worship, are the

only remaining subjects of which I shall speak ; and these will be briefly despatched.

The sea-coast of India, reaching from thirty to fifty miles back, is low and level. A well-known tradition confirms the evidence derived from the present appearance of this alluvial coast, that it was once the bed of the ocean. The tradition is in substance this : The gods made war upon the Brahmuns in the Deccan, in the event of which, Ramchundra was compelled to flee. He fled westward, and soon found himself on the summit of the western ghauts, at the foot of whose rugged ranges, then beat the dark western ocean. He was now in trouble, and cried to Vishnoo, the preserver, for help. Vishnoo directed him to draw his bow and shoot over the ocean, promising him, at the same time, that the waters should recede at the distance his arrow should fall ; and the land thus gained from the dominion of the ocean, should be given him for a peaceful possession. He drew his mighty bow, and threw his arrow fifty miles ! The waters immediately retired, and the god, with one tremendous stride, descended from the Deccan, where he was hard pressed by the fiercely pursuing Brahmuns, and took possession of his new territory. The natives still show the places where he first set his gigantic feet. His reputed footsteps are two beautiful islands in the exterior of the Bombay harbor. They are two or three miles apart. This new country, so extraordinarily rescued from the dominion of the ocean, soon became the abode of a great population.

It is low, level, fertile, hot, and unhealthy. This is the land of rice-fields and cocoanut-groves. The rains here, during the wet season, fall so abundantly, that a large portion of the Concon (as the country now in question is called) is nearly inundated.

The change on ascending the ghauts is delightful. The ascent by the government road, leading from Bombay to Poona and Ahmednuggur, is extremely romantic. The western side of these mountains is very abrupt, and appears, when viewed from a little distance, to be perpendicular. With the exception of a few peaks, the whole interior country is as high as the ghaut. Till within a few years, no road had ever been con-

structed across these mountains. The produce of the immense country above, had, for many centuries, been brought to the sea coast on the backs of beasts of burden; and all travelling was performed on horseback, or in the palankeen, or on the camel or elephant. They wound their way through overhanging cliffs, and ascending through passes, left, it would seem, by nature for the very purpose. Most of the intercourse with the country is still carried on in this manner, there being yet but two constructed roads leading to the Deckan.

When you have followed the zigzag course of the present fine, excellent, MacAdamized road, and have passed successively through scenery the most beautiful, picturesque, and bold, you are brought to the summit of the mountains. Your bearers are glad here to let down your palankeen, and betake themselves, with their smoking apparatus, to the refreshing spring, or running stream of water, leaving you for half an hour to enjoy the salubrity of the morning air, and to congratulate yourself that you have once more escaped from the hot and sultry atmosphere of the Concon.

Before you is spread an open plain, undulating with small hills and valleys, with scarcely a tree, fence, or hedge. Behind, and almost under your feet, is the low jungly Concon. As you proceed into the interior, you no longer see inclosed fields, or groves, or scattered houses. High walls, with massy gates, surround every city or village, and the whole country is an open plain, over which the flocks and herds graze, under the guidance of shepherds and herdsmen. There is much here to remind one of patriarchal times. The manners and customs of the Asiatics are astonishingly similar in all parts of the continent, and unchanging. What was true of the Hindoos two thousand years ago, is true now. And what we find the people of India at the present day, the inhabitants of India, and the people around about, were in the days of Samuel or David. The modes of travelling, of cultivating the ground, of residing in compact villages and cities, scarcely vary, either in distance of time, or in different places.

Every thing about India bears the marks of *age*. The fields look old. The mountains and hills have been washed by so many

annual rains, that they now appear worn, till little but a skeleton of rock is to be seen. The massy, rude, and antique style of the buildings, correspond with the idea you may have of the architecture of the people before the flood. You can scarcely believe that America and India belong to the same world. One appears so new, and the other so old, you would suppose that there must have been thousands of years of difference in the date of their creation. And you are as fully impressed with this idea by the aspect of the country, as you are by the style of building, the works of art, or the customs of man.

There is very little similarity in the appearance of an Asiatic and an American city. The one is new and unfinished, the other is antiquated and half in ruins. The walls of the better sort of houses in an oriental city, are generally of stone, with flat roofs. Chimneys and glass are quite unknown. The door, with a few loopholes, or small windows, is the only ingress for light and air, and the only egress for smoke. The better kind of houses, however, of which I am speaking, usually have a detached building for the purposes of cooking. But the huts of the common people answer the triple purpose of cooking-room, a dwelling for the family, and a place for all the live stock they may possess. Houses are of less general utility among the Hindoos than among us. They are of very little use, except to afford the occupants a place in which to eat and sleep. On all other occasions you will find the different members of the family either out at their respective employments, or lounging about their doors, or in the places of public resort. There is very little inducement for the family, of either sex, to spend their time in their houses. They can neither find pleasure or employment there. They are dark, gloomy, and comfortless—destitute of furniture—and not often places of conjugal love, or filial affection. From what has been said on another occasion, it will be inferred, that the female portion of the family can find very little employment at home.

The houses of the orientals, like their cities, seem constructed more for security than comfort. The walls are thick, windows small, and barricaded with iron or wooden bars, and the doors oftentimes so low that a child ten years old could scarcely

enter erect. At night, when all have returned from the field, and brought their flocks and herds, and every thing, within the walls, the gates of the village are shut and bolted, and all made secure till morning. This custom probably originated more from the idea of insecurity which prevailed before the conquests of the country by the English, and when the country was infested by robbers, than from any well-grounded fears at the present day.

There is, after all, much to admire, and much that is expensive and elegant, in an eastern city. The objects referred to are, chiefly, the public buildings, such as palaces, temples, tombs, and mosques. But of these I cannot speak at present, nor is it at all necessary. You would get a far better description of these things than any I could possibly give you, from Miss Roberts' "Scenes and Characteristics of Hindoostan." She is a very clever, beautiful writer. You will be delighted with her playful, witty, easy style of writing; and you will also get a great deal of valuable information from this very interesting, amusing work. I would recommend it to your perusal.

Yours, &c.

For the Mother's Magazine.

CONVERSATIONS BETWEEN A MOTHER AND HER MARRIED DAUGHTER.

CONVERSATION I.

Eliza.—MY dear mother, I have long wished to see you, and for a very special purpose. I want to tell you of our anxiety respecting William and Clara, since we came to reside at C—. The parents of their school-mates are esteemed sensible people, and are most of them professors of religion, yet their children are, almost without exception, bad children.

Mrs. G.—Of what faults in particular are they guilty?

Eliza.—I always feel diffident when speaking of the faults of others, and especially of those who are older, and, in many respects, wiser than I am. I fear that I shall be thought arrogant; and I fear still more, that I shall really be guilty of the base sin of slander; but where the good of my children is con-

red, I feel that I ought not to hesitate; and then I say it to mother, who is disposed to be charitable to the faults of hers.

I know, too, that you can advise me, if any thing can be done to save my children from being contaminated, while, from day to day, they associate with children who are habitually idle, selfish, self-willed, and vain. Mother, I think you will be surprised to find Uncle Howard's children very disobedient to their parents, and more especially so to grandpa and grandma. In fact, they are unkind to every body.

Mrs. G.—I have already made this discovery, though I have not been but one day in your uncle's family. I am no less pained than you are, to find the situation of your grandparents so unpleasant. I lament, too, that the situation of your children would be so critical—so fraught with dangers on the right and on the left.

Nothing alarms me so much as to see children habitually disobedient to their parents, or wanting in reverence to the man with gray hairs.

Eliza.—I remember you used to tell us, that the sin of disobedience to parents, more than any other, exposed the young to sudden death; because, you said, it was direct rebellion against high heaven, and the honor of God stood pledged to his vengeance on such bold transgressors. You used to say, that love and reverence for parents were the main stem, and that habitual acts of obedience to parental authority, were the grafted scions or shoots, the fruit of which is love to God and his character, producing all holy or right affections.

Mrs. G.—Yes, my child, your father and I have ever felt that this was a cardinal point in the education of our children. Do you mention any passages of Scripture which prohibit disrespect to aged persons—those you used to repeat to me every Sabbath.

Eliza.—Yes, mother, and I endeavor to follow your example in teaching them to my children.

I remember one in Leviticus xix. 32.—“Thou shalt rise up before the hoary head, and honor the face of the old man, and thou shalt fear the Lord thy God. I am the Lord.” Another is in Prov.

xxx. 17.—"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." Also, the fifth commandment,—“Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.” Mother, you used to tell us, that disobedient children, if spared to old age, were usually punished, by having wicked and disobedient children themselves. I should think such a trial would be, as Solomon says, “as rottenness to their bones.”

I shall never forget the anecdote that papa told us, of a disobedient son, who, while in the act of dragging his old father across the threshold of his own door, was accosted by his father thus: “Stop, stop here, I tell you, for I dragged my old father no further than this very door.” Mother, if children were taught to believe and reverence the Bible as the word of God, would they dare to disobey their earthly parents?

Mrs. G.—One would think not; and yet we are told, “because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil.” If the hearts of parents were right towards God, such Scripture passages, in connection with one such striking example, illustrating the truth, that a just recompense will come, would be enough to deter every pious parent from winking at the slightest act of disobedience in a little child. But, Eliza, I must forewarn you, that every age has its peculiar temptations and sins. Every young mother needs to be especially guarded, at this day, lest, after her most vigilant and prayerful attention, she find, to her sorrow, that her children are disobedient and idle.

Eliza.—Mother, are you not surprised and disappointed, after all that has been hoped from the influence of Sabbath schools, that there is not a more pure state of morals among the children of pious parents.

Mrs. G.—I cannot say that I am. Much as I esteem this institution, it brings with it, like every other human device, its peculiar temptations. Every thing that tends to lessen, in the estimation of parents, a sense of their own amazing responsibility, or that they can shake it off, should be watched with a

eye. No parent has any warrant from the Bible, to lay upon a teacher the religious instruction of his children, on the Sabbath *exclusively*, if he is in a condition to attend to himself. In no other light can a Sabbath school be considered a blessing to pious parents, than as an AUXILIARY. In successful experiments, people are apt to go to *extremes*. A thing that tends to sunder the bonds of affection or companionship between parents and children, or to give to a parent the estimation of his child, a subordinate place as to authority or influence, should be guarded against. I believe, in cases where pious parents think to *substitute* Sabbath school instruction for that of *parental*, it will prove an evil instead of a blessing, because it is setting aside the dictates of nature, and *the word of God*.

Eliza.—Mother, you remind me of what a missionary said of our anniversaries, that the Adversary did not care if a benevolent object was set on foot, if he might be *challenged*. I suppose he meant, as you say, that almost every object is pushed too far. Mother, I do not think that we really have as much time to instruct their children as we had formerly, and especially on the Sabbath.

Mr. G.—That subject, Eliza, deserves special consideration. On the next future occasion, I shall be happy to tell you for what I think they have not as much time as formerly to devote to the religious and intellectual improvement of their children. Do you remember what delightful seasons we used to have on the Sabbath, when you children were all young.

Eliza.—Indeed I do, mother. If ever I was home-sick, away at school, or on a visit, it was when the Sabbath began or on Saturday evening. I was sure to think of the dear *at home*. I always thought I knew just where papa and mother were seated, and what you were all doing. After the *Scripture* lesson had been studied, or recited, you used to address us with so much solemnity and affection. I often thought that you feared that some of us might be taken ill and suddenly, *that very night*; and oh, if we were not all “accustomed and habitually prepared for death,” as papa used so frequently to say that we might be. When I was a very little

child, I used to lie awake many a long night, or I fancied I did, thinking upon this subject; and it seemed as if I could never cease to pray that all my brothers and sisters, who were so very dear to my heart, might be saved. Do you remember with what seriousness and earnestness papa used to charge one and all of us, never to bring him into such straights, as to call him to stand by our dying bed, and to hold our aching heads, and find us *unprepared*.

Mrs. G.—(weeping.)—Eliza, you have awakened in my bosom some of the most tender and affecting associations and recollections of my whole life. Such an affectionate and faithful parent, but few children ever have to lose. My daughter, you and your children may find comfort in the thought, that many a fervent prayer of your revered father is registered before the throne, yet to be answered.

Eliza.—I have often thought I would not, if I could, for any earthly treasure, relinquish the benefits which I hope for, from the pious instructions and fervent prayers of my beloved parents.

Mrs. G.—Too many professedly pious parents, like the men of the world, or like children, spend most of their time in eager chase after empty bubbles, which, high in air, reflect all the colors of the rainbow, but which burst the moment you attempt to grasp them. The most effectual guard against a craving, covetous disposition, is fidelity in the closet, and a strict regard to the Sabbath.

Eliza.—How different the Sabbath seems to me from what it did when I was a child. A universal stillness seemed to pervade all nature. If the birds sung among the branches, they warbled forth their notes as if they expected their Maker would hear, not man. I often fancied that the young kittens knew that they were not expected to frolic as on other days. I know this was the work of imagination; but I am sure that grandfather's old dog, Watch, did know when the Sabbath came. He rarely ever barked, or wanted to go from home, on the Sabbath. Don't you remember how quiet he always lay under the kitchen table, and how reprovably George used to think his eyes looked, if he spoke to him as if he wished him to play on the Sabbath?

Mrs. G.—I do recollect that the children used to fancy it was so. It was doubtless a *habit* of being quiet, produced by circumstances, and the power of association. Such a fact ought to speak volumes to rational and immortal beings, that even the dumb animals, who are void of reason and without a divine revelation, are, nevertheless, so constituted, that, by the mere force of habit and the power of association, they can be trained so as to become the subjects of law and order.

Eliza.—The evening is nearly spent, mama, and still you have not mentioned any direct remedy for such dangerous symptoms as disobedience and idleness in children.

Mrs. G.—It is important to know, that it is in morals as it is in medicine. The cause of disease must first be ascertained, before a remedy can be applied. The idea of doctoring symptoms, is now esteemed quackery. Every body knows, when a person has a fever, that when the exciting cause is removed the fever ceases ; and it is equally well known, that more than half the diseases which afflict the human system, are termed, by physicians, *sympathetic*. For instance, the new disease of the throat, known by the technical term, *bronchitis*, and which is easily cured at first, if suffered to progress for any length of time, extends to the lungs, and ends in consumption, for which there is seldom any cure. Precisely so it is with idleness and disobedience, both of which, with proper attention, are easily nipped in the bud, but not so when they become like the oak, with a hundred sturdy branches.

Eliza.—Mother, do you not think, that the difficulty of reforming the peculiar faults of children, as they now exist, is not that parents do not see and deplore them, but that they do not know exactly where to begin, or how to correct them. At least, I know of one who has applied for advice to her good Physician.

Mrs. G.—I suppose you know, too, that after the most labored treatise on the nature of a disease, when it becomes a case in hand, all a physician can do is to prescribe some simple thing, some nauseous potion, which perhaps the patient knew before, and thought of trying. I do suppose that most parents see and deplore, in general terms, the prevailing faults of their children ;

but were they interrogated, or advised, in regard to them, by others, they would not be willing to admit, that they or their children were capable of specified faults, either of the head or the heart.

Eliza.—We cannot wonder so much at that, mother, for I well remember to have heard you say, that it required no common share of moral courage, or of grace, to confess even one fault.

Mrs. G.—Precisely so. Parents, and mothers especially, too often resemble Mrs. Ranby, mentioned by Miss H. Moore. She thought to atone for her faults, by openly and often confessing to every body, that she knew she was a great sinner.

Her husband, who hoped to console her, kindly remarked,—“My dear, do not bestow such unqualified censure upon yourself; you have faults, to be sure.” When she tartly replied,—“Faults, Mr. Ranby! What faults? I defy you to name one!” The good natured husband shrewdly replied,—“It is difficult to conceive of faults in the gross and not in the detail.”

So it is with parents. Rarely are they disposed to acknowledge their own or their children's faults, singly and one by one. In our next conversation we will direct our inquiries into the cause, or causes, of so much idleness and dissipation in children, in comparison with former times.

For the Mother's Magazine.

THE IMPORTANCE OF EARLY GOVERNING THE THOUGHTS.

It is the professed object of every parent and guardian of youth, to furnish them with the best facilities for happiness and improvement in future life. We enter this world with faculties undeveloped—with physical, intellectual, and moral powers to be unfolded and improved. To the guardians of our childhood, is committed the responsibility of giving the first direction to these powers—of teaching us in which channel to bring these varied faculties into operation. In intellectual and moral culture, there is, perhaps, no one subject of more importance to be

early impressed on the mind, than the necessity of governing the thoughts.

He that formed the mind, hath given it controlling power within itself—the lofty power of thought, which none but an omniscient God could comprehend, is made subject to the will, one of the powers which enter into its mysterious combination. In order to do its work aright, the will must be properly trained. Ten thousand influences are constantly operating upon it from the earliest period of its development. To counteract, as far as possible, every bad influence, and encourage those which are salutary, is the effort of the faithful parent. The mind takes its character from the subjects which it most contemplates; hence, unwearied care should be taken, that the subjects of thought presented to the young, be wisely selected. True, there are subjects of thought presented by every surrounding object in life—by every discovery which the opening mind makes—by every look of kindness or disapprobation which it meets—by every flower and star, or living being, which arrests its attention;—the subjects are as numerous and as varied as the works of nature and art; but to discriminate on which to fix continuous contemplation, to lead the mind to dwell on any one of these alone, lies within the province of instruction. The little hymn which the young prattler is to learn, will never be retained, if each surrounding object is allowed to engross his attention, though the fond mother may repeat it long and loud. It gains his ear, but not till his entire thoughts are chained, will it be fixed in memory. The importance of thus teaching the young mind to govern its thoughts, may be seen from a consideration of the vast amount of evil which will thereby be prevented in future life. In childhood and youth, those habits are formed which constitute the character and govern the life. These habits are not formed by a single act, they are acquired gradually, and by so insensible a succession, that they often become deeply fixed before we are aware that the process has commenced. This theory of forming the habits is well understood by many mothers, in regard to the physical constitution of their children, who, it is to be feared, never think of its fearful application to their mental and moral powers. They are

very cautious (as they should be) against exposure to cold and dampness ; habits of proper exercise for the body are punctually attended to, and great care is taken that the food given be such as will, at all times, suit their taste, and promote health and pleasure, while, alas ! the mind is recklessly exposed to the chilling effects of bad examples—the intellectual and moral powers are perverted, and brought into exercise only in a loose and unsystematized manner—and, when too late to repair the evil, it is found that a taste has been imbibed, which sickens rather than enervates the soul ; a restless discontent, which is neither happy in its own thoughts, nor has the power to make them conducive to the happiness of others. For want of proper aliment, the mind has not only fed on that which did not profit, but that which was polluting, and thus sinks far below the eminence and dignity which it was designed by its Creator to attain. The infant mind is like a garden, which, if not cultivated and filled with choice plants and flowers, will soon be overrun with useless vines and noxious weeds. How incalculably important, then, that every mother early plant the seeds of a healthful, intellectual, and moral discipline, in the mind of her child. This may be done by checking all associations which are not true and beneficial ; teaching them to think connectedly, and in such a train, as shall lead away from vain imaginations, sinful desires, and unholy objects, to chastened meditation, to virtuous principles, and to all that is amiable and of good report. It may also be done by placing in their hands suitable books. The associations and habits of thought produced by reading such books as *Cinderella*, *Tom Thumb*, and *Blue Beard*, are very different from those formed by the writings of a Gallaudet, a Todd, a Goodrich, and by many of those precious volumes with which the libraries of our Sabbath schools are now furnished. Conversation, too, may do much in this work. To make this discipline effectual, it should be rendered agreeable, and be regarded as a source of pleasure rather than a task. In no way can this object be more happily secured, than by its promotion in conversation.

The conversation of a mother is, to a well trained child, one of its greatest enjoyments. What is learned in the familiar

intercourse of the family circle, is ever regarded as right, and in a particular manner fitted for a standard of thought and judgment. Hence, such trains of thought should here be encouraged, as tend to elevate the mind and purify the heart. In the days that pass under a mother's peculiar care, how many characters for time and eternity are formed. By the training she imparts, is often decided the happiness or misery of those committed to her care. They become melancholy or cheerful, selfish or benevolent, studious or thoughtless, pious or sensual, and answer the noble ends of their being or degrade their birth, according to the manner in which they were early taught to regulate the thoughts.

CITHERA.

Whitesborough, Sept. 12, 1837.

For the Mother's Magazine.

FEMALE INFLUENCE.

"THE FAMILY PREACHER."—This is the title of a very neat duodecimo volume, of eight Sermons, just published, from the pen of *Rev. Rufus W. Bailey*, of South Carolina. The sermons are short, finished, and practical, and will be read with lively interest in the family circle. The subjects discussed are, "the duties of husbands, duties of wives, duties of females, duties of parents, duties of children, duties of masters, and duties of servants." As a specimen of the author's style and spirit, we select the following from the discourse on the "duties of females :"

"Christian females may do much to advance the cause of Christ, by their influence on others around them. Female influence, silent but extensive, reaches to every department of life. The manners and taste of every community, are led by them: vice hides its head in their presence, unless invited to come abroad. This is a tribute which nature pays to the sex. The sentiments of the wife, the daughter, the sister, the female friend, are, therefore, clothed with authority.

"When a religious female, too, exerts a religious influence in her family, it is felt through society, even in the councils of the nation, and often to remote generations. Within its appropriate sphere it is imperative. That young man, who will not regard the feelings nor commands of his father, still respects the tears of his mother, and the virtuous sensibility of his sister. *They* hold and control him by a cord which he easily breaks in the hand of a father. And long after the profligate son is inaccessible by a *father's* authority, he is sensible to the tears of a mother, or the tenderness of a sister, or at least to the influence of one to whom his nature bids him give the affections of his heart. And he who has despised the sentence of a disinheritance, has often been gained by the fear of a woman's displeasure.

"Another way in which the influence of females may be exerted for the advancement of religion, is by giving a profitable direction to their conversation. In all companies where they are present, the conversation is regulated very much by a respect to their feelings. Hence, there are many profane men who will refrain from swearing in presence of a lady. Let the advantage be used by them. As it is very certain that, if the female part of the company can be pleased only with trifles, these will be the amusements of men of sense; so it is equally certain, that if profitable subjects of conversation are insisted on, all will be ambitious to appear in them. All have responsibilities. Let no one say she is too obscure and weak to do any thing. Can she pray? Then she can do more than ten thousand men in arms. Can she speak? Then she can give a profitable direction to all the conversation in which she bears a part. Is she a mother? Then she is engaged in moulding character, in moving wheels, and touching springs, which are to act on the interests of immortal beings through eternity. Is she a daughter? She may move a father's heart. A sister? She controls a brother's love. A friend? The lover pays her homage. Is she in the morning of life, in the freshness of youth? Then she exerts her share of influence in that power which gives character to society, and forms the habits of the young men of her time. They will be what her sex requires.

"I have not the least doubt that it lies in the power of feeble woman to crush that monster, which has heretofore baffled the wisdom of philosophers, and the authority of law; which has mocked our seats of justice—jeered at the solemn admonitions of the pulpit, and eluded the vigilance of man in self-defence, and now stalks our streets triumphant over public opinion, trampling on decency, and brooding like a vampire over our social hopes, and invading our domestic hearths. When female influence shall be fully exerted to suppress intemperance, its midnight orgies will cease, its blasphemy will be silenced, its breath will no more offend, its agents in every department will be bankrupt, and an abhorring unto all flesh. When those who have the control in society, shall say they will not tolerate the man who tolerates this dangerous and covert enemy to domestic happiness and the public peace, who will expose himself to the deadly contagion of intemperance, then sober men will take their choice, and it will be a wise one, and when the drunkards are once dead, the race will be extinct. So much may feeble woman do to rid the world of a monster, who has slain more than war, famine, and pestilence."

LETTER TO THE EDITOR.

Mrs. WHITTELSEY,

I AM glad to hear that the Mother's Magazine has attained to a subscription of twelve thousand. I have done something to extend its circulation, and intend to do much more. I wish it could be placed in every family in our land. Its judicious character, its appropriateness, fidelity, and, at the same time, entire freedom from all those peculiarities, which render many publications offensive, make it not only unexceptionable, but worthy of all confidence. I herewith send you the names of such ladies as, I am sure, will take a deep interest in the work. If you will take the trouble to send each a copy, and invite their co-operation, I cannot doubt they will aid its circulation in their respective neighborhoods. The cause in which your efforts are engaged, is not that of individual hap-

piness merely, it is the cause of the church, of our country, of the world—emphatically the cause of humanity. Most ardently do I wish you every success. Yours, respectfully,

South Carolina, 1837.

A CLERGYMAN.

For the Mother's Magazine.

CHILDREN LED TO CHRIST.

THE following statement, made by an aged mother, is worthy the attention of members of Maternal Associations, and especially of young mothers.

"Neither my mother, or any of my family, were pious; yet, when I was a child, I often wished that some minister, or some one who knew the Savior, would kindly tell me, how I could be saved by his merits.

"I went regularly to church, twice every Sabbath, but not one of the messages from the pulpit seemed intended for me. I felt that I was helpless, impotent, and blind; but that I would be willing to arise and follow the Savior, if any one would take me by the hand, and raise me up, and lead me to his sect.

"Oh! had any one done this for me, then I had not been suffered to train up a numerous family without God and without hope. I am now nearly sixty years old, and it is only ten years since I found the straight and narrow way that leads to life.

"My six sons are young men grown, and most of them have families of their own. They are manly, intelligent, and dutiful, and appear to love and respect their mother as they should do. But when I would speak to them of a Savior's love, and would fain persuade them to obey his commands, or press upon them their obligations to follow Christ, it is as if I recommended a new religion.

"My own early neglect of the great salvation, to my unspeakable sorrow, I now find is, in the hands of my impenitent children, the most powerful weapon of defence against the convictions of religious truth and duty.

"They tell me that religion becomes me in my old age, and is the staff upon which I should lean as I descend to the grave; but that I did not think as I now do when I was young and ardent, and had health and spirits to enjoy the world.

"As I did not make religion the great business of life when my children were young, I can now, in my old age, but seldom make it the topic of conversation with any of them. If they are ever to be indoctrinated into the great truths of the Bible through my instrumentality, I shall be compelled to use great caution; or, as Newton would say, it must be like sprinkling 'spice into a pudding.' No human being, save a mother, can tell my fears and anxieties, lest some, perhaps all, of my children die impenitent."

THE PIOUS MOTHER.

"As I was returning home one evening, from an afflicted family, at the hour of midnight, I saw a man lying on the pavement asleep. I awoke him, and inquired why he did not go home. 'Home! I have no home,' said he. I inquired where he had last stayed; he told me, and I followed him to the place, where I learned he was a slave to that damning vice—intemperance. The man visited me afterwards, at my request, and I endeavored, in various ways, to awaken a sense of sin in his mind, and bring him to repentance. My efforts were without the least success, till I inquired of him if he had ever knelt in prayer, if his mother had never taught him the way to Christ? His moistening eye and quivering lips could no longer hold in the strong current of his soul—'Stop, stop,' he cried, 'you kill me; these thoughts are all that keep me from killing myself.' And so, I have no doubt, it was. 'The dread of something after death,' which his mother had put into his mind in childhood, or rather which she had awakened, fastened so deep, that it could not be eradicated—restrained him in all his wanderings—haunted him in his crimes, and possibly the day of judgment may reveal that it has restored him to virtue and brought him to heaven."

PRAYERS FOR CHILDREN.

PRESUMING that, among our numerous readers, there are mothers who find it difficult to frame prayers adapted to the use of their young children, we insert, for their benefit, the following forms of prayer, which were sent to us by a friend in England :

Morning Prayer.—O God, my heavenly Father, Thou art very good to me. I thank Thee for taking such care of me the past night, and that I am alive and well this morning. I have sinned, and done wrong many times. As Jesus Christ thy Son died on the cross for sinners, O forgive my sins for his sake. May the Holy Spirit change my heart, and make me love God. Help me to-day to be a good child, and to do what is right. Keep me from wicked thoughts, evil tempers, and bad words. May I love to learn all that I am taught. Keep me in health all the day. Bless me now, and when I die may I go to heaven. O Lord, bless my father and mother, brothers and sisters. Hear these my prayers, for Jesus Christ's sake. Amen.—Our Father, &c.

Evening Prayer.—O Lord God, Thou knowest all things; Thou seest me by night as well as by day. I pray Thee, for Christ's sake, forgive me whatever I have done wrong this day. May I be sorry for my sins, and believe in Jesus Christ, who died for sinners. May the Holy Spirit make me holy. Take care of me this night, while I am asleep. Bless my father and mother, brothers and sisters, and all my relations and friends, and do them good for Jesus Christ's sake. Help me to be good as long as I live, and when I die may I go to heaven, and be happy for ever, because Jesus died for me. Amen.

Our Father, &c.

To be added on the Lord's Day Morning.—O Lord, teach me to spend Thy day in a proper manner. Let me not waste it in play or sin, but may I keep it holy, and learn to serve Thee, and to love Thee. Help me to love the Sabbath because it is Thy day.

To be added on the Lord's Day Evening.—O Lord, help me to remember all that I have been taught to-day. Teach me to love the Sabbath more and more, and forgive all that Thou hast seen wrong in me in Thy house this day, for Jesus Christ's sake.

Grace before Meat.—O Lord, bless the food which Thou hast provided for me, for Jesus Christ's sake. Amen.

Grace after Meat.—O my heavenly Father, I praise Thee for the food which Thou hast now given me, through Jesus Christ. Amen.

The Sick Child's Prayer.—O Lord, Thou hast seen fit to send me pain and sickness! Look down in compassion upon me. I confess that I have sinned against Thee, and deserved Thine anger; but Thou hast called sinners to come to Thee; Thou hast said, in Thy holy word, "Call upon me in the day of trouble, and I will deliver thee;" O help me to pray to Thee in spirit and in truth. May I be taught by this sickness the uncertainty of life; and, as I know not how soon I shall die, help me to seek pardon and grace through Jesus Christ, the sinner's Friend, who died on the cross to save sinners.

I beseech Thee to pardon all my sins, and grant me faith in Thy dear Son; may I now be made a new creature in Him, that, if I recover, I may live to Thy glory; and that, if I die, I may go to heaven for His sake.

If it please Thee, bless the medicine that I take, and all the means that are used to restore me to health; and give me patience and resignation to Thy will, for my dear Redeemer's sake. Amen.

FILIAL REVERENCE OF THE TURKS.

A BEAUTIFUL feature in the character of the Turks is, their reverence and respect for the author of their being. Their friends' advice and reprimands are unheeded; their words are *leash*—nothing; but their mother is an oracle. She is con-

sulted, confided in, listened to with respect and deference, honored to her latest hour, and remembered with affection and regret beyond the grave. "My wife dies, and I replace her; my children perish, and others may be born to me; but who shall restore to me the mother who has passed away, and who is no more."

For the Mother's Magazine.

If the following lines should be deemed worthy a place in the Mother's Magazine, Mrs. Whittelsey will please insert them.

IT IS NOT HARD TO DIE.

"Oh! mother, say, *must* we all die?

You, sister, dear papa, and I?

I do not like to think I shall

Lie in the deep, dark grave, so still.

Mother, I'm fond of life and play,

And like not to be borne away

From the green fields, and pleasant light,

To lie where it is always night."

"Come hither, child, and thou shalt place

Within the earth, in yonder vase,

This grain."

"Oh, it is smooth and round!

Mother, put not in the ground

This pretty grain."

"Do it, my love;

For, by this seed, I wish to prove,

That it is not *so hard* to die,

And in the deep, dark grave to lie."

* * * "How sweet a fragrance fills the room!

Mother, your flowers are now in bloom;

And oh! how beautiful they seem,

While standing in the bright sunbeam!

Mother, I'm glad you made me place

That smooth round seed within this vase;

For, more delighted, now I see

The blossoms on this pretty tree,

Which from that buried grain has sprung."

"'Tis thus, my love, with children young,

And loved of God; their *bodies* die,

And, like that grain, in earth must lie.

But, like this flower, from thence shall rise,

A form of beauty in the skies.—

Which, quickly springing from the tomb,

In Paradise shall ever bloom."

Detroit, May 15, 1837.

GERTRUDE.

stereotyped by F. F. Ripley,
New York.

THE MOTHER'S MAGAZINE.

VOL. V.

DECEMBER, 1837.

NO. XII.

For the Mother's Magazine.

INFLUENCE, AN IMPORTANT TALENT.

I AM acquainted with a young man, who a few years since commenced business with a handsome capital, and a competent knowledge of his profession ; but who, through negligence and extravagance, was obliged, in a short time, to make an assignment in favor of his creditors. Through his ignorance of the state of his affairs, not uncommon in such cases, the change of fortune came on him unexpectedly ; and when, contrary to his expectation, there was found for his creditors, among whom were several widows and orphans, only a small dividend, his heart, naturally susceptible, sunk within him. One day I heard him exclaim : " What folly have I been guilty of !—What trouble and wretchedness have I caused ! For myself, I care but little—I can bear my own trouble ; but when I think of those who must suffer through my folly and extravagance, it grieves me exceedingly. Could the forfeiture of my life make them good, I would gladly die."

This last assertion was ill advised and inconsiderate. But, nevertheless, such random remarks sometimes involve important truths. Persons who live together in society are continually acting one upon another. Every one's earthly fortune and temporal comfort are more or less affected by every individual within his neighborhood. And not less powerful, perhaps, is the *moral influence* which is exerted by one upon another. Temptations by means of others are all around us. We can scarcely walk abroad but we meet them ; and in our habitations,

and among our intimate friends and acquaintances, they are perpetually occurring. Almost every man I meet in the street, with whom I stop to converse fifteen minutes, exerts some influence over me of a character good or bad; he helps me to be holy or sinful—aids me towards heaven or hell.


Jesus Christ seems to have had reference to the evil influence which one man may exert upon another, in those significant words, recorded Matt. xviii. 7: "Wo unto the world because of offences! for it must needs be that offences come; but wo to that man by whom the offence cometh." By offences he means, any thing by which men are ensnared, or fall into sin; which temptations or enticements, he says, exist among men, and will be the cause of wo, or suffering in the world.

And they are so. No man can estimate the mischiefs which have been occasioned by some, through their malign influence upon others. How many tears have been wrung from those thus made wretched! How many hearts have been broken! How many who would otherwise have been distinguished for all that was generous, noble, and useful, have gone to an untimely grave, and made their way thither through wretchedness and wo!—and with guilt too upon their souls—such guilt as nothing could wash away, but the blood of Jesus—but which will never be washed away, because application was not made to that purifying fountain in season. They ascend to the bar of God,

"Not there to dwell,
But hear their doom, and sink to hell."

I will advert to a few of the modes of influence, which are most prominent and deleterious.

The *press* claims our first notice. This exerts a wider and more potent influence upon the minds of mankind than perhaps all other influences. I do not deny that it has been the means of good, which no finite mind can estimate. But who can sum up the evil which it has also effected! By means of it the poison of infidelity has been made to circulate through every civilized land. Insurrections and revolutions, wars, murders, and conflagrations—every crime staining the history of



man—have been encouraged and perpetrated under the influence of the press. A single individual, having command of a press, may send arrows, firebrands, and death through a nation, and over a continent. A single author may corrupt a whole generation—a single statesman sap the foundations of a government—a single pictorial manufactory debauch the youthful population of a whole city—a single play-writer so debase and pollute the public taste, that years will be required to “wash the dismal stain away”—a single novelist so successfully conceal principles of infidelity and licentiousness, by means of a fascinating style, or a series of bewitching adventures, as to undermine and destroy many an unguarded youth. In a word, the press is a moral lever, which, as it is managed by well-principled or unprincipled men, may raise or sink a world to a height or depth which no man can estimate.

Contemplate also the influence of a *government* upon a people. This is always of a salutary or baneful moral tendency. The ancient Jewish government presents an apt illustration. The benign influence of a virtuous prince on the throne of Judah, was soon felt to the very limits of the land. Order prevailed—virtue was encouraged—good principles were sanctioned, and the worship of the true God was restored. The accession of an irreligious prince was a signal for the reversal of this order—this virtue—these sound principles—this religious worship. Idolatry was encouraged—God was forsaken—and children were offered in sacrifice to Moloch.

The records of other nations tell a similar tale. The government has power. The prince, the president, the governor, are looked up to as examples. They have patronage; **they** have offices to bestow; they have money to disburse; **they** have honors to confer.

In this view, is it of no consequence who is king, or who is president? no importance who are their advisers? or who hold offices of trust and authority in the land? Suppose the president of these states and his cabinet—the members of our congress—our ambassadors—our judges—our officers of revenue—our governors—our generals—our captains of the navy, were all on the side of religious principle; their influence would be

felt from Maine to the Rocky Mountains; and that influence would be seen in the better observance of the sabbath—in the respect paid to the worship of God—the authority of the Bible—the administration of the laws—the prevention of crime—the abolition of intemperance—the general prevalence of order and morality.

Look at the influence of *individuals*.—A single *distiller* or *retailer* of ardent spirits may pollute the whole surrounding moral atmosphere. He may poison the cup of domestic joy in a hundred families, and lay the foundation for the moral debasement and ruin of many successive generations.

A single *unprincipled man* in a village—an infidel—a gambler—a debauchee, may hinder the progress of moral and religious reform during his whole life, and leave his successors to reap, in successive years, a harvest of woe from the noxious seeds which he sowed.

One *profane swearer* in a school—in a manufactory—in a village, may contaminate the whole circle, and render oaths and curses as common as stones in the street.

A *single young man of vicious habits* may engraft those habits upon scores of companions; and they, infected by his malign influence, may poison hundreds of others, in their dispersions through the world.

A *parent* may so bring up his children, that they will not only slight religion, but despise it. He may frown upon inquiry—pour contempt upon the influences of the Spirit—keep his children from the social prayer-meeting;—and by these means shut them out from the kingdom of God. But for his unhallowed influence, they might enlist as missionaries of the cross, and be instrumental in carrying the gospel to the kraal of the Hottentot, or to the sin-enslaved inhabitants of some far-distant island of the sea.

From the preceding considerations, is it not apparent that influence is a talent of wide extent? It exists in every island, and continent, and sea, where human beings are to be found; and wherever it exists, it will and must be exerted. Indeed, no moral being in the universe is or can be a drone. He acts, and his actions, his language, and purposes, and plans, have a

bearing upon the character and destinies of the persons with whom he associates.

How important, then, that this talent be properly used ! God holds every one responsible for the right improvement of it. He has denounced a "wo" against all who cause others to "offend," or fall into sin. Nor can that wo be trivial. It is a wo uttered in time, but will meet its accomplishment in eternity. It speaks, therefore, the language of caution, and comes with an emphasis most solemn and terrific to every bosom.

Ignorance will form no excuse, where the means of knowledge were attainable ; nor will inconsideration exculpate any man for the evil influence which he may have exerted. We are bound to ponder the paths of our going—the tendencies of our conduct and conversation. We should walk through this world as if in some garden, where at every step we may tread upon some opening flower, which, if not trampled upon, will soon shed its beauties and fragrance abroad ; or, as if passing among lamps just lighted, and which a breath may extinguish, but which, if suffered to burn, will presently flame forth, and cast their light all around.

For the Mother's Magazine.

● THE ELDER BROTHER.

THIS relation, my dear Frederic, you sustain to Robert. You profess to love your younger brother, and to desire his best good. You say you desire to see him amiable, agreeable, and intelligent, so that he may be universally beloved and respected.

Such desires, Frederic, I should hope you would ever cherish towards Robert. But having both been so long absent, away from the daily watch and discipline of your parents, probably without being sensible of the fact, you seem disposed to dictate to Robert, and to command him.

You do not always treat him in a way to promote your own

happiness, or to inspire him with confidence in you ; certainly not in a way to "provoke him to love and good works."

You profess to consider it an honor and a privilege to be acknowledged and treated as the elder brother. A privilege implies responsibility : you are bound to set before Robert an example of strict justice, of kindness, self-denial, and cheerful and persevering industry.

Instead of doing this, you have thought to make this adventitious circumstance subserve your own private interests, so that you might indulge in your indolent disposition. Robert well understands that your decisions are not according to strict justice, and are based upon principles of self-love.

He often alludes to your treatment of him ; he says that if sacrifices are to be made, or if any menial or disagreeable offices are to be performed, Frederic never forgets his claims of exemption, because he is the elder brother ; but if any thing is to be enjoyed, he uses the same argument in his own favor.

How earnestly, Frederic, would I recommend a different course of treatment of your brother, and not so much on his account as your own.

You cannot justify this disposition to rule your brother, independent of right conduct. You admit that he has a remarkably independent and proud spirit. And you say that he has no common share of muscular strength ; and that he never yields the palm of victory but after the most desperate struggle. Be assured, my son, that contests for mere arbitrary power are as ignoble and senseless as the cock-fightings that may be seen on almost every dunghill.

If to Robert's intrepid spirit and his uncommon tenacity of purpose, were superadded moral courage and a love of strict justice, what might he not accomplish for the redemption of a world from the cruel oppression and slavery of sin and Satan, if he also felt the stimulus of your example in acts of self-denial, of love and obedience to God, and universal good-will to mankind ?

Do not, my son, reply as did Cain to his Maker—"Am I my brother's keeper?" As your mother, I feel that I cannot labor too earnestly to make you acquainted with one prominent

and important principle in moral science ; and which lies at the very foundation of the Christian system of religion.

Even a little child, after a few lessons and experiments, will understand some of the most important and fundamental principles in natural science ; for instance, that fire will burn, and that water will flow down hill. My dear Frederic, is it not a humiliating fact, that the human heart is so selfish, so deceitful, that after a thousand lessons, a thousand practical experiments, man is so unwilling to discover the truth, that his moral powers or feelings, no less than matter, are subject to constitutional laws, and that not one of these laws can be infringed upon without loss or pain.

Frederic, will you not try to profit by my experience, and my discoveries ? When I feel that it is my duty to contemplate any disagreeable or humbling truth, which is likely to cross my selfish inclinations, I am compelled to make a great effort, to hold my mind steady to the object of alarm or disgust, much in the manner of reining in a frightened steed ; and I usually find that my fear or prejudice is but the mere creature of imagination.

After these preliminaries, I am prepared to state the principle to which I have alluded, viz. : that *just in proportion as we do good to another, or suffer or labor to promote his happiness and prosperity, we love that individual.* The child we nurse, the plant we cherish, and the bird we feed, we love.

It is the one who bestows the favor, that feels the love, and is blessed and made happy, rather than he who receives it.

The converse of this proposition is no less true. If a man injures his neighbor, if he rob him of his right, his property, or his good name, he dislikes and hates that neighbor proportionately. It is he who inflicts the wrong, that suffers, that is the injured person. The aggressor is almost invariably the most unwilling to confess the wrong ; and he, too, is by far the least likely to propose or accede to terms of reconciliation.

Aside, therefore, from the scripture declaration, that it is more blessed to give than to receive, every one who is in the habit of noticing the operations of his own mind, if he will be honest with himself, must admit the truth of this proposition.

On this principle, it is easy to account for the fact, that parents love their children better than children love their parents. And so also we account for the fact, that a mother loves her children with a more undying love than even the father, because she labors and suffers more for them, than any other human being.

This principle satisfactorily explains the reason why some families are so affectionate and kind to each other. They are perpetually doing good to each other, and are making efforts and sacrifices for each other's comfort and happiness; while in other families they are hard-hearted, and inimical to each other—they are supremely selfish and unkind—mutually adverse and impolite to each other.

Let us apply this principle to your own case, Frederic, in its bad effects. Suppose that you and Robert agree to take turns in preparing wood, and in making up your study fire through the winter. When a bitter cold morning comes, though it is your turn, you try to persuade Robert that it is not only a brotherly act in him, but a proper mark of respect to you, as the elder brother, that he prepare the wood and make the fire.

He fears to disoblige you, lest he provoke opposition, and lest he be laid under some penalty, some forfeiture, when a favorite walk is to be enjoyed with George Wilson, or a fishing excursion in company with John Moody; or, when he is in difficulty with his playmates, that you will retaliate by espousing their cause, rather than his. For such reasons, he complies with your wishes, but in his heart he bitterly complains of the injustice you have done to his moral feelings, and to his understanding.

The adversary of souls is very apt to take advantage of such opportunities. Suppose that the malignant enemy suggests to Robert's mind, that it is a proof of manliness and of superiority in a younger brother to outwit an older one; and that it is right, especially when he sets such an example of duplicity, cunning, and selfishness. Robert, coolly and calmly, but with malignant intentions, resolves to avail himself of the very first opportunity to treat you precisely as you have treated him, and in the very point where he has found you the most vulnerable.

How manifestly are both of you growing more and more hostile in your feelings of unkindness and resentment to each other.

How often has the most cruel hatred, and the most bitter and lasting jealousies, originated in the unjust and ungenerous treatment of an elder brother over a younger one.

Even an unkind word, or look, or action, will long rankle in the heart, causing great pain and uneasiness, like the small mote in the eye, or the splinter in the flesh, till it is wiped out or extracted by some kind and skilful hand.

A child no sooner gets a mote in the eye, or a splinter in the finger, than he instinctively runs to his mother. So should children be encouraged to submit all their little troubles and jealousies to their parents.

It is as unjust and unfeeling, when children whose feelings have been lacerated complain to their parents, to be told to be gone and to stop their quarrelling, without investigating the matter of complaint, as it would be when an eye is inflamed or a finger is bleeding, to tell them that the mote or the thong will do them no hurt, if suffered to remain in the eye or the finger. Ah, how soon is the eye relieved when the mote is removed !

Your parents acknowledge with bitter contrition, my son, their error in suffering you and Robert to be so many years away at school, from the daily watch and discipline of your rightful and natural guardians.

You sometimes refer to the case of your friend George Wilson, I fear with feelings of envy, as being an only son. You think he must be very happy, because he has a room entirely to himself, having no one to infringe upon his rights or to disturb his repose. But I wish to correct this mistake.

The wisdom of Providence is most apparent in placing in the same family, under the same parents, several children. The family is a little world by itself. Children of entirely different temperaments, while in a rough and pliant state, are here brought in close contact with each other : like slabs of marble, with a little grit between, they help to polish each other—or diamond cuts diamond. It is here, if any where, that princi-

ples of good government may be most successfully applied. Children, by being made to respect each other's rights, come to understand the law of universal justice. They first learn at home how to submit, and afterwards, how to govern.

I have known some parents to be just as ignorant and unwise as you are, as to what was best for them and their children: I have been acquainted with parents who were so distrustful of a kind Providence, or so selfish, or so indolent, or so ambitious, that they would wish to circumvent the kind designs of Providence in committing to their care a large family of children.

Many parents have supposed themselves peculiarly fortunate because they had only one or two children.

But such selfish desires are often rewarded by the most marked tokens of God's disapprobation. An only son, or daughter, are often spoiled. They are so accustomed to have their own way, that they cannot bear the least resistance; and from living alone, they grow selfish and overbearing. Educated on such narrow and selfish principles, they often become drones in society; and they are often undutiful to parents, and despotic in their dispositions: and how often do they make most uncomfortable and disagreeable companions in their own families!

In my present advice I have alluded to the evil tendency of a bad example, on the part of an elder brother. On a future occasion I will attempt to portray the beautiful and perfect character and example of Christ, our elder brother.

Have you never heard ministers make use of the term *vicarious* sacrifice or sufferings of Christ? Your revered grandfather used to dwell so much and preach so often upon this topic, that there is no doctrine in the Bible that I seem to understand better. I ask you to search for this word in your dictionary, and to ask your father to explain the term to you, so that when I shall hereafter try to explain it to you, you may be able to comprehend the subject.

YOUR AFFECTIONATE MOTHER.

For the Mother's Magazine.

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY."

A FEW reasons why mothers are bound to do all in their power to prevent their children and those under their care from the desecration of the sabbath:—

First. Because it will make them happier and better. If any interest lies near the heart of a mother, it is the happiness and good of her child. For this she is willing to endure suffering, to make sacrifices, to face dangers; else she deserves not the name of mother, guardian, or Christian. That the observance of the sabbath makes men better and happier, has long since been proved. It elevates the standard of virtue; it calls forth the most exalted conceptions of which the mind of man is susceptible; it brings into exercise the warmest emotions of love—love to God and love to man; it elevates the motives of action, purifies the heart, softens the asperities of nature, sweetly controls the wayward passions, and trains the soul for heaven. It is the day especially given to fit the soul for bliss. The Lord hath made the hours his own; and in proportion as it is kept inviolate, it perfects the character and ennobles the soul. Christian mothers, do you wish your children to be happy and holy—to be benevolent—to be perfect in every good word and work—to answer the end for which they were created—to die in peace, and spend an eternal sabbath in the bosom of your Savior?—Teach them to keep the sabbath holy here. Leave them not, in a single instance, to desecrate its sacred hours. They must not only be taught the right way; but you must see that they walk in it. The promise is sure, "Train up a child in the way he should go, and when he is old he will not depart from it." In enforcing this great duty, mildness rather than coercion should be used. Clothe not the day with terrors to their minds; rather make them feel that it is indeed "the best of all the seven." Still let them know that you are decided, that the sabbath must be consecrated to God; that *the command of the Eternal One himself*, their own inter-

est, the good of mankind, and your authority, require it. Impress it upon their youthful hearts that a keener eye than that of a parent rests upon them continually, and at his bar they must answer for every profanation of his holy day. Happy those parents who have so trained those committed to their charge, that the sabbath is to them a delight, "the holy of the Lord, honorable."

Second. Mothers should do all in their power to prevent the desecration of the sabbath by their children and those under their care, because God has commanded it. We say mothers, because to them particularly the pages of this little work are addressed; not because the obligation of which we speak rests on them alone, or is not equally binding on both parents. The mere reading of the fourth commandment shows us that they are to *prevent* it. It is not said, on the sabbath thou (alone) shalt do no work; but, "thou, nor thy son, nor thy daughter." It stops not here; but, "thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." This command is addressed to the parent, or head of the family. It as explicitly forbids him to allow his children or those committed to his care to violate the sabbath as to profane it himself. Mark its extent—to thy man-servant, maid-servant, cattle, the stranger that is within thy gates. Where is the mother that feels this obligation and acts up to it? This too is a precept enforced by example—the example of no less than the Almighty Giver himself: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it." The strictness of the Levitical law respecting the sabbath should be familiar to us all. It related to the child equally with the parent, and made the parent accountable for its observance by the child. Numerous passages might be quoted in which the most severe judgments are denounced against those whose children desecrate the day; and it is remarkable that throughout almost the whole Old Testament scriptures, it is especially mentioned, in enumerating blessings and curses which should follow the obeying or transgressing God's commands, "those that keep, or those that profane, my sabbaths."

We have a covenant-keeping God. He hath said, "he that honoreth me I will honor; and in keeping my commandments there is great reward."

A *third* reason why mothers should thus prevent the desecration of the sabbath, arises from the fact that it is the only way to retain the sabbath in our land. The time has come when action, immediate and efficient action, is called for on this subject. The question has long agitated the minds of this community, Shall the sabbath prevail, or shall it be blotted out? Shall we be a nation of sabbath breakers, or shall we be in reality, what we have long been nominally, a Christian nation? The controversy still runs high—the decision cannot be far distant. Should we not tremble for our country? This star of Heaven's brightest glory extinguished, the sabbath cast out as a reproach, and where is our religion?—where our boasted privileges?—yes, where our republic? Already the hosts of darkness are marshalled; already are they advancing to take possession of our dear-bought rights; already have they entered our hallowed retreats, (disguised, it may be, often in the garb of *patriotism*, philanthropy, and religion,) and are pushing their way rapidly through the length and breadth of the land. The prospect is dark and portentous. Christian mothers may do much for the reign of the sabbath. The generation now in training will probably decide this fearful question. Oh, teach them, then—as you love the rights of freemen—as you love your privileges, civil, social, and religious—as you value the life of the deathless spirits with whom you have to do—as you prize the honor of your God—teach them to keep the sabbath, to love the sabbath, to cling to the sabbath, as the last, the only refuge of this republic! Let it have a full prepossession of their infant hearts, let them never trample on its sacred hours; thus may you secure their present and eternal welfare, obey, honor, and glorify your covenant-keeping God, and save your beloved country from the deadly breath of the destroyer, and the manacles of despotism.

CITHERA.

Whitesborough, Oct. 1837.

For the Mother's Magazine.

WELL, PAPA, WHAT MAY I DO ?

WHILE at work in my garden, in the spring, my little son, in his fifth year, came in, and was very desirous to help me. He took the hoe, and the shovel, and the rake, each in turn, and tried to work. As might be expected, he *made* some work for me, without helping me ; and I was under necessity of arresting him, several times, by saying, " Little boy, you must not do that," and, " You must not do so." At last, when I had broken in upon his pleasure in working, and disappointed him several times, with the artlessness of a child, and with some feeling, he said to me, " *Well, papa, what MAY I do ?*" The appeal was rather an eloquent one to my feelings ; and it suggested to my mind some thoughts which I will here give.

Children love employment of some kind. Not that there is purely an industrious spirit in them ; but to be without some occupation is, generally speaking, exceedingly irksome to a child. Make the experiment : set your little child down in his chair, *to be still*, and with nothing to occupy him. A very few minutes will be sufficient to disclose evidences that he feels uneasy, and, in time, positively unhappy, for the want of something to occupy his mind or his hands, or both.

Great unkindness and injustice is often done little children, by treating them as mischievous, and forbidding their doing things, and fretting and scolding at them, when the simple truth of the matter is, they are weary for the want of employment, and only doing what they suppose to be right. As a proof of this, look at the fact that they try to do the very things which they see their parents doing. My little son was imitating my work, and evidently supposing that he was helping me. And my prohibitions of whatever he began, and finally my impatience of manner, discouraged and wounded him.—In my family visits, as a pastor, I have sometimes heard a mother, with a flock of little children around her, complain, " I believe my children are the most mischievous that ever were : they are al-

ways in some mischief." Far from it. Find them something to occupy them—work such as they can do, or innocent amusement—and they will not trouble you with mischievousness.

Serious *injury may be done to the tempers or dispositions of children*, by such a mode of treating the propensity to occupation. The charge of mischievousness, of course, is so often made, and rebuke so frequently dealt out, that for a while it discourages, and finally vexes and irritates. Add to this, the incessant prohibition of children's doing things which they suppose are right and proper, is, in effect, teaching them to be idle.

Parents should study human nature in their children, in its various propensities and operations; and carefully discriminate between the propensities which are wrong, and those which are proper, and which should be fostered. An example, showing the importance of this, is before us. The busy but impatient parent mistakes the operations of the *love of occupation* for the *love of doing mischief*, and deals with it as a sin, when it is only a natural propensity, which can be turned to advantage, both for the child's usefulness and happiness.

Parents should be cautious lest their own indolence, or rather their unwillingness to take pains to find occupation for their children, lead them into such mistakes, and to do their children serious injury. Study the subject of occupation for children. Do not grudge the devotion of thought and pains-taking to it. Give them as great a variety of occupations as possible. Be inventive of plans for their working at one time, and playing at another. Do not try to make them always work, and to live without amusements which are rational and profitable. There is much truth in the old proverb, "All work, and no play, makes Jack a dull boy."

Children need *variety* in their amusements, as well as in their work. They can become fatigued with one amusement too long continued. For example; while I have been writing these thoughts, my little son, who asked the privilege of being with me in my study, has played so long with his architectural blocks, that I see he has packed them up and laid them aside; and now resorts to something else. It is perfectly natural and reasonable. And in this he is just like the man of mature

years, who can not, any more than a child, be long tied up to one unchanging amusement, even.

In short, let children always have something to occupy them. "Jonathan," said my grandfather to one of his boys, one day, "have you nothing to do?" "No, sir," he replied. "Well, do something. If you can find nothing else to do, pick up chips in one place, and put them down in another; and then pick them up again, and put them somewhere else: *do something.*"

H. R.

For the Mother's Magazine.

MY DEAR MRS. WHITTELSEY,

IN compliance with your request that I would contribute something for the pages of your Magazine, I send you part of a letter addressed to me many years since by my beloved and now sainted father. I copy it with a hope that it may not only diffuse its own spirit through the hearts of the mothers who may read it, but also that it may reach the eye and affect the heart of some child of the covenant, upon whom a father's counsels and a mother's tears have hitherto fallen in vain.

With many wishes for your success in your important work, I am, dear madam,

Yours,

F. L. S.

Newark, Nov. 14, 1837.

"Boston, July 26, 1814.

"MY DEAR DAUGHTER,

"BEFORE this time you have received 'The Memoirs of Mrs. Newell,' which your mother sent you. It is my earnest desire, and *parental injunction*, that you read that book through at least *twice* in the course of the summer and autumn, that you draw the example there set clearly before your eyes, and give the most earnest diligence and care to copy it in your heart and life. I wish you, in short, to set up that blessed woman for your *model*, both in respect to her *early*, ardent, *self-denying* piety, and to the *modesty*, *sweetness*, *delicacy*, *affec-*

tion, and *attention to the feelings of others*, which marked her *social* character. Providence has raised her up at your own door, in the midst of the circle in which your father moves, and given our family, as connected with the mission in which she displayed her brightest lustre, a sort of *property* in her character. The whole of that property I bequeath to you. Take her for your own, and ingraft all her excellences upon your own character. How often have I said, with all the tender commotion of a parent's heart, 'Oh let that character be my Louisa's!'

"Mrs. Newell was *younger than you are*, my daughter, when she first gave herself to Christ. She could place her heart at rest on the centre of her soul, her Savior's bosom, at the age of *thirteen*: and where are *your* affections roving? Are *you* not under as great obligations as she was? I wish you also to look at the *womanly* sentiments and style of her letters and diary at the age of thirteen, and often compare your own progress with hers. Do you keep a *diary*?

"Your main attention ought to be paid to *the government of your temper*. That is an enemy which you must bring under *early*, and learn to keep in steady subjection, or it will gather strength as you advance, till it becomes too strong to be controlled. And when it has once established an ascendancy, farewell to peace, farewell to the good-will of others, and, without almost a miracle, farewell to salvation. You must get it completely in your power while you are young, and accustom it to obey, or calculate on a wretched old age. Establish, then, the rule of bringing its motions *each day* to a rigid examination at *night*; and never sleep till you have mourned before God for its irregularities that day, and implored strength to curb it for the time to come. But you must go deeper still. The root of the evil lies in a *selfish* spirit, which nothing can cure but that *love* to God and man which constitutes the essence of all religion. In *religion*, then, you must seek the only effectual remedy. Oh! my daughter, look to *Christ* for this. Cry to him mightily; cry to him day and night.

"Next to the government of your temper, you must cultivate an *obliging disposition* towards all. In things where you

may, learn to subject your wishes to the wishes of others, to prefer their gratification to your own. This is the essence of true politeness; and if prompted by proper motives, is an essential part of true religion. I must remind you also to avoid two things utterly repugnant to female loveliness. I mean an *independent carriage* and too great *forwardness*. A benevolent regard to the *feelings*, and a modest deference to the *characters*, of others, will cure both of these evils. But I would have you distinguish between *modesty* and *bashfulness*. The former is the loveliest trait of female beauty; the latter turns every thing into awkward deformity.

* * * * "My dear daughter, you are no longer a *child*, but of the age when Mrs. Newell was exhibiting a character to be the model of future generations.

* * * * "We were sorry to hear that you are learning to *play* without using your *voice*. We must utterly protest against this. We believe you can sing; but if we are mistaken in this, we wish you to take no more lessons in music.

"Let me hear, from time to time, what *books* you read at your *leisure hours*. Some, adapted to enlarge your stock of ideas, and to improve your taste, should make a part of the objects of your attention every week.

"I wish you to pay all due attention to —. It will be a sufficient argument, I hope, with you, that *she is unfortunate*. Let me be informed on this point.

"Your affectionate father,

"E. D. GRIFFIN."

For the Mother's Magazine.

MEMOIR OF MARY A. DENISON.

Died, at Saybrook, May 2d, 1837, MARY A. DENISON, daughter of Capt. and Mrs. J. DENISON, aged 11 years.

The death of this interesting child, has excited a degree of sympathy for the afflicted relatives, not often witnessed.

To a natural disposition of uncommon sweetness, was united talents—the early development of which, gave promise of future comfort to the hearts that cherished her. Her pliant mind, when convinced she was a sinner, seemed confidently to look up to that source of perfect purity and holiness, which is but faintly reflected in the most faultless of His “handiworks,” and ask for “the washing of regeneration and the renewing of the Holy Ghost.”

The impression of divine things was gathering strength during the last six months; until, without knowing how or when, she felt that she loved her Savior and was a Christian.

A near relative remarked, “I never knew Mary fretful, uneasy, or dissatisfied—but uniformly cheerful, affectionate, and happy.” In such a disposition, *grace* produced not that visible change which it would have done in a mind of a different mould. With the innocent hilarity of childhood, she loved, as ever, to chase the butterfly—or cull the beautiful wild flowers, as an offering for her friends. Yet when the returning season for social prayer arrived, with the same alacrity, but a chastened spirit, accompanied by an aged grandmother, her mother, and sister, she was seen bowing before the “throne of the Eternal,” lifting her infant voice in common supplication for the promised blessing, “They that seek me early shall find me.”

Although her friends, her mates, and pure and simple pleasures, were dear to her, she expressed an entire willingness to leave them all, to go and dwell with her Savior.

Mary sleeps in Jesus! But fresh will live the recollection of her gentle and winning virtues, with those who feel the devastation of a parent's heart. In the sabbath school which she loved, the eye no longer lingers upon this fair “bud of promise;” and the voice is *felt*—“Mary is in heaven, singing hosannas!” At the mention of that name, the eyes of her little friends are often seen to fill with tears; for they can no more gather around her to find that increase of happiness which her presence always imparted. Mary has gone before them; but if they too “follow on to know the Lord,” they will ere long meet the glad welcome of that bright eye on the banks of the “river of life,” and join with her in swelling the noble song—

"To HIM that loved us, and washed us from our sins in his own blood."

The following stanzas were left with the bereaved mother, on the day of her child's interment:—

I gazed upon that beauteous brow
Of marble—cold and fair;
The silken lash lay folded now,
In dreamless, peaceful sleep—and thou
Sweet bud of promise, where?
Ah! where no ill can reach thee more:
Brief voyage was thine to Canaan's shore.

Oh why, I thought, shouldst thou so soon
Be riven from earth, and die—
One whom 'twas joy to look upon,
Whose morn foretold a brighter noon;—
Yet thou art not—and why?
As thus I asked, a voice replied,
('Twas His who blessed her, ere she died)—

"I've marked this little lamb," said he,
"Its slender, gentle form;
It ill could bear in blight to be,
Or bide the wo which earth must see,
And thus I take it home to me,
To house it from the storm;
In yonder world 'twould find no rest,
But here, with me, supremely blest."

The grave could nought of darkness show
To one so pure and fair:
"I love the Savior—wish to go—
Can part with all I love below,
To dwell with Jesus there."
Perhaps her infant eye could trace
The glories of that happy place.

But ah! for ONE who called her "mine,"
Her heart is lonely now;
Quenched is the ray that used to shine,
And warm, and bless, and light the shrine,
And round with fond endearment twine;
Oh what can cheer her now?
"The faith that whispers, 'all is well,'
Can light her way with us to dwell."

That father*—little does he deem,
While tossed on ocean's wave,
That she who fills his nightly dream,
And guides his prow, like beacon beam,
And crowds his sail across the stream,
Is tenant of a grave.

* Capt. Denison—absent at sea.

God grant thee grace to bear the blow,
That lays thy fond ambition low.

Soon will this troubled voyage of life
Be passed away;
And all the ties with which 'tis rife,
Of parent, children, husband, wife—
Oh where are they?
Poor mourners! may the bud that's riven
From parent stem, unite in heaven.

H. J. S.

For the Mother's Magazine.

GRIEVE NOT THE SPIRIT.

As from day to day I conversed with my pupils, Susan H— would urge me to go and see her mother, and ask her to pray with her children, saying, in a dejected tone of voice, "I never heard my mother pray."

After repeated efforts, I prevailed upon the child to ask her mother herself. She came back the next morning, saying that she did ask her mother, but her mother replied, that she was too young to become religious, or to understand the subject.

From this time, while Susan H— remained under my care, her heart seemed as hard as adamant.

Several years after this period, a son in this family died very suddenly. The mother awoke as from a dream. She was greatly concerned lest her son died without preparation.

In her anxiety lest her surviving children might as suddenly be summoned to eternity, Mrs. H— was roused to action.

She now urged her daughter, Susan, to come to Christ without delay. To gratify her anxious and dejected parent, Susan accompanied her from place to place—at one time to the house of God, then to the social prayer-meeting; and she was apparently diligent in the use of the means of grace. She complained that she could not divert her mind from the gay pleasures of earth. The world had charms enough for her. She could not realize that she must die and go to judgment.

Like the dry and withered branch, which is not revived though alternate sunshine and showers come upon it, her heart

remained cold and insensible. She sometimes complained that she wished to feel, but her heart was harder than a rock. She had not one ray of light or comfort in religion, and never should have.

Prayerless mothers!—you who think your children are too young to embrace a Savior!—could you now see Susan H—, you would find her worldly, thoughtless, and vain; though she has arrived to the mature age of thirty.

Never shall I forget the impressions made upon my mind, as I saw that widowed mother leading her daughter, from one place to another, to find the Savior. But as it was said in the days of his flesh, “And Jesus entered and passed through Jericho;” so he does not at this day always tarry in the same place till his people are quite ready to go out to meet him.

A TEACHER.

For the Mother's Magazine.

**SCRIPTURE EXERCISE FOR QUARTERLY MEETINGS OF
MATERNAL ASSOCIATIONS.**

LESSON 16.—*History of Jacob*, Gen. xxix.

For what purpose had Jacob commenced his journey?

Into whose territory did he approach?

What object did he behold in the field?

How many different flocks were lying around the well?

With what was the mouth of the well covered?

What was the first inquiry that Jacob made of the man who took care of the well?

What was their reply?

What inquiries did Jacob make respecting Laban?

What replies did he receive?

Who was seen approaching them, at that time?

What proposal did Jacob then make to the men?

Why did they not comply at once?

When Jacob saw Rachel, and the sheep of Laban, his mother's brother, what did Jacob do?

How did he treat Rachel? What information did he give her on the receipt of this information? What did Rachel do?

What did Laban do, when he heard these tidings of Jacob?

What proposal did Laban make to Jacob?

How many daughters had Laban?

Which of his daughters did Jacob prefer for a companion?
 How long did he propose to serve Laban for Rachel?
 What deception did Laban practice upon Jacob?
 When Jacob afterwards complained, what reply did Laban make?
 How long did Jacob then serve Laban for Rachel?
 How many sons had Jacob? Can you repeat their names according
 to their ages?

For the Mother's Magazine.

SATURDAY EVENING.

The calm of this loved eve,
 That bids us leave the cares of earth and think of heaven,
 Is sweet! Oft have I waited for the clock
 That mark'd the closing week,
 And usher'd in the holy sabbath morn,
 That I might hold communion
 With happy souls, that hail its dawn.
 And late a sound hath reach'd mine ear,
 Which tells of mothers who would set apart
 "An hour" of this lov'd time, "to seek God's blessing
 On the rising race." Delightful thought!
 I hail it as the harbinger of good
 To heathen lands—a blessing to our own.
An hour of prayer! Shall only *mothers* pray?
 Is there a minister of Christ, but on this eve
 Will raise more ardent cries, that God would bless
 The *lumps* committed to his care?
 Is there a teacher of the sabbath school,
 Who hears the call, but will in heart and soul
 Respond to this small voice, and swell it
 To a mightier cry? And many a *child*
 Whose early days were guarded by a pious mother's care,
 Will not forget that on this hallow'd eve
 A tear bedews that mother's cheek for him. And oh!
 Will he not lift his heart to God?

Year after year has pass'd since last I gaz'd
 Upon the face of her, who with her dying breath
 So calmly said, "Remember me!"
 And often as I've thought of her, I've wonder'd
 How could *such* a mother leave her children
 In this sinful world, without a tear or anxious care
 For them, when others were remember'd, counsell'd, warn'd!
 O ~~was~~ her happiness so great, her view of heaven so bright,
 That nought on earth could interest her more?
 I could not tell. But now methinks I see her,
 In an act of faith, committing us to Him
 Who holds the heart of man within his hand,
 And turns it as he will. Bless, O my soul!
 His wondrous love who heard that prayer,
 And brought us all to bow, and own him Lord!
 A mother's prayer! the sweetest, richest boon
 A mother can bestow. O who can tell its power
 To bring down blessings on our guilty world!

Then, dearly as I've lov'd this hallow'd eve,
 I'll love it more, and wait its coming with the prayer
 That it remember'd be, till all
 Of every nation, tribe, and tongue,
 Shall join to hail the dawning of the sabbath morn.
 And own the Sun of Righteousness,
 Their Savior and their God.

Oct. 7th, 1837.

TO SUBSCRIBERS AND PATRONS.

THE present number concludes the fifth volume of the *Mother's Magazine*. In January, the sixth will commence. In anticipation of continuing her labors, the Editor invites her friends to the following brief statement.

The patronage extended to the *Magazine* has yearly increased from its commencement, till the number of subscribers to it exceeds 10,000. The responsibility of conducting it has correspondingly increased. If but five persons peruse each copy of the numbers issued, *fifty thousand* immortal beings are brought under its influence every month. How important that it speak to the intellect, to the heart, to the conscience, in a manner best calculated to enlighten, awaken, and reform !

Impressed with these and other considerations, and finding her correspondence greatly increased, on this and kindred subjects, with ladies both in Europe and America, the Editor, in the hope of doing more justice to the *Magazine* and her friends, and at the same time enhancing the value of this periodical, has recently engaged the assistance of several persons, already extensively known as among our most experienced and popular writers on education. Of these, she is permitted to mention the names of Mrs. L. H. Sigourney, Rev. Thomas H. Gallaudett, and Rev. Charles A. Goodrich. These have pledged themselves to furnish contributions to the *Magazine* for the year ensuing. She is in expectation of being able to add others to this list. But the pledges thus given, impart the gratifying assurance to the patrons of the *Magazine* and others, that its reputation will not only be sustained, but its literary merit and religious value be perceptibly increased.

THE
MOTHER'S MAGAZINE.

VOL. VI.

JANUARY, 1838.

NO. I.

OUR PAST AND FUTURE COURSE.

THE MOTHER'S MAGAZINE, when first commenced, was an experiment. No similar periodical had been published, and it is believed that none had ever been contemplated. The ground was therefore not only unoccupied, but unsurveyed; and after the plan had been suggested, although it was perceived to be eminently desirable, and that, if well executed, it might accomplish a great amount of good, yet it was matured with deliberation, and adopted with extreme diffidence.

No sooner, however, was the prospectus announced, than friends, far and near, approved of the undertaking, and not only urged its projectors to zeal and perseverance, appropriate to the magnitude of the object proposed, but kindly pledged their efforts to sustain an enterprise bearing the aspect of much good will to mankind.

True, we have continued to feel a responsibility wisely to improve the talent entrusted to our hands; yet so generously have these early pledges been redeemed, and so extensively has the co-operation of Pastors been secured, and so abundantly have the smiles of Heaven been enjoyed, that we have not been suffered to faint, or to be discouraged.

On the contrary, as years have rolled away, and we have been permitted to see something of the fruit of our labours, and learned more of the wants of American Mothers, we feel strengthened to continue at the post assigned us by Providence.

As we contemplate the multitude of Mothers in our own beloved Zion, and many also in foreign lands, prayerful, and eager to advance the cause to which the Magazine is devoted,

using their unceasing efforts to provide for its pages, and also to extend its circulation, as well adapted to sustain and multiply Maternal Associations,—it becomes us to be humble and grateful.

In consecrating ourselves therefore to our work, at the commencement of another year, we feel an ardour and obligation to renew our efforts to render the Magazine more attractive and useful.

We speak not of former success in any spirit of boasting, for the Magazine has never been, in all respects, what we could wish. Though our aim has never been to please the fastidious, yet we feel that a somewhat higher standard of literary taste might have been advantageously adopted. Still, had we met the entire wishes of some of our literary advisers, it must have been, it is thought, at the sacrifice of the interest in it of those Mothers who would be likely to value such a work only as it was adapted to the humbler advantages they had enjoyed.

There is a species of writing, difficult to procure, which is adapted to please and instruct the finished scholar, as well as the plain reader; and in the successful efforts we have recently made to secure the aid of able writers, we trust that, in this respect, neither ourselves nor our patrons will be disappointed.

We avail ourselves of the present opportunity to reply to the wishes expressed by some of our correspondents, that we should occasionally furnish "hints to young ladies," and to "juvenile readers." We are happy in being able to state, that we hope, the present year, to meet the views of such, though we cannot promise, for either, a distinct department. We hope to have more leisure for reading, and to be prepared to recommend such books as are best adapted to the wants of Maternal Associations, and for the use of families.

We feel constrained to say a word to friends who, from time to time, have desired to see our pages employed to espouse some new project, not embraced in our original plan, or to introduce some new theory, or to advocate some new association or society.

In regard to some of the objects referred to, we have been *pressed*, and by those too whose judgment, on other topics, we

have honoured, and whose patronage and influence we have desired to retain. Sometimes we have indulged the fear that our motives may have been suspected, while we have honestly differed from them in the "*modus operandi*" of curing certain evils in society. But in thus steadily pursuing our original plan, we have acted according to our best judgment, and we hope with consistency; nor have we seen adequate reasons to advocate any measures, respecting the expediency of which there exists such a diversity of opinion, even among the patrons of the Magazine.

If we have friends who feel it to be their duty to promote sectarian views, or to send forth productions which would foster party spirit—for ourselves, we prefer to breathe a more healthy atmosphere, to float in a purer and broader stream; we must therefore request, that for purposes foreign to our object, some other publication be selected.

It would be eminently injudicious in us to receive any freight that would endanger our fragile bark; nor can we venture upon seas abounding with rocks and quicksands.

With such a vast object set before us, as the early conversion and salvation of the rising race, we desire to have written upon our hearts the parting lesson given by the Saviour to his beloved disciples—"A new commandment I give unto you, that ye love one another." We desire to cherish, both in ourselves and in others, the sentiment expressed by the poet—

"The Spirit, like some peaceful dove,
Flies from the realms of noise and strife."

In our desires and efforts to guard against *extremes*, we fear not the censures of the truly benevolent, the enlightened, and the liberal minded.

It will be our aim to caution young mothers, especially, against the dangers to which they are exposed, in a day of excitement and reform, on the one hand, from the prevalence of a wordly, compromising spirit; on the other, by the multiplication of so many different plans of benevolence, each of

which is likely to be thought by its projector as worthy of special regard.

We shall doubtless in our remarks appeal to the painful experience, the wounded consciences, of many a young and ardent mother, who, instead of making a wise selection, has vainly tried to embrace every proposed plan of benevolent action, and in so doing, has been obliged to commit her babes to the care of others.

In this way, much of her invaluable time and attention has been diverted from the daily care, instruction, and salvation of her own offspring, and she mournfully exclaims, as in Canticles, "My mother's children were angry with me because I kept not their vineyards, but my own vineyard have I not kept."

If by the uniform and unobtrusive course we have heretofore taken, and still purpose to take, we do not accomplish all the good that some of our friends may desire, yet on our plan we trust we shall, in the end, accomplish our proportion, without the hazard which would attach to theirs.

On the basis, too, upon which the work has heretofore been conducted, we feel that the public approbation, expressed by many thousand subscribers, received without the aid of travelling agents, has given us its *insurance*, and we desire not to forfeit a *policy* of so much value.

For the Mother's Magazine.

MATERNAL EFFORTS.

It is the duty of mothers to instruct their daughters how to sustain reverses of fortune. Frequent and sudden as these have been in our own country, it is important that young females should possess some employment, by which they might obtain a livelihood, in case they should be reduced to the necessity of supporting themselves. When families are unexpectedly reduced from affluence to poverty, how pitiful and contemptible is it, to see the mother desponding or helpless, and

permitting her daughters to embarrass those whom it is their duty to assist and to cheer.

"I have lost my whole fortune," said a merchant, as he returned one evening to his home. "We can no longer keep our carriage. We must leave this large house. The children can no more go to expensive schools. What we shall do for a living, I know not. Yesterday, I was a rich man. To-day, there is nothing left that I can call my own."

"Dear husband," said the wife, "we are still rich, in each other and in our children. Money may pass away, but God has given us a better treasure in those active hands and loving hearts." "Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do, poor things?" said he. "You shall see, you shall see," answered several cheerful voices. "It is a pity if we have been to school for nothing. How can the father of eight healthy children be poor? We shall work and make you rich again."

"I shall help," said the youngest girl, hardly four years old. "I will not have any new frock bought, and I shall sell my great wax doll." The heart of the husband and father, which had sunk in his bosom like a stone, was lifted up. The sweet enthusiasm of the scene cheered him, and his nightly prayer was like a song of praise.

He left his stately house. The servants were dismissed. Pictures and plate, rich carpets and furniture, were sold, and she who had been so long the mistress of the mansion, shed no tear. "Pay every debt," said she, "let no one suffer through us, and we may yet be happy."

He took a neat cottage, and a small piece of ground, a few miles from the city. With the aid of his sons, he cultivated vegetables for the market. He viewed with delight and astonishment the economy of his wife, nurtured as she had been in wealth, and the efficiency which his daughters soon acquired under her training.

The eldest ones assisted her in the work of the household, and instructed the younger children. Besides, they executed various works, which they had learned as accomplishments, but

which they found could be disposed of to advantage. They embroidered, with taste, some of the ornamental parts of female apparel, which were readily sold to merchants in the city.

They cultivated flowers, and sent bouquets to market, in the cart that conveyed their vegetables; they platted straw, they painted maps, they executed plain needle-work. Every one was at his post, busy and cheerful. The cottage was like a bee-hive.

"I never enjoyed such health before," said the father. "And I never was as happy before," said the mother. "We never knew how many things we could do, when we lived in the great house," said the children, "and we love each other a great deal better, here. You call us your little bees." "Yes," replied the father, "and you make just such honey as the heart loves to feed on."

Economy, as well as industry, was strictly observed. Nothing was wasted. Nothing unnecessary was purchased. The eldest daughter became assistant-teacher in a distinguished female seminary, and the second took her place, as instructress to the family.

The little dwelling, which had always been kept neat, they were soon able to beautify. Its construction was improved, and vines and flowering-trees were planted around it. The merchant was happier under its woodbine-covered porch in a summer's evening, than he had been in his showy drawing-room.

"We are now thriving and prosperous," said he, "shall we return to the city?" "Oh, no, no," was the unanimous reply. "Let us remain," said the wife, "where we have found health and contentment." "Father," said the youngest, "all we children hope you are not going to be rich again."

"For then," she added, "we little ones were shut up in the nursery, and did not see much of you, or mother. Now, we all live together, and sister, who loves us, teaches us, and we learn to be industrious and useful. We were none of us as happy when we were rich, and did not work. So, father, please not to be a rich man any more."

The females of other countries sometimes make far greater

exertions than they are accustomed to do in our own. It would seem that they are more athletic, and able to endure fatigue. This may probably arise from their being inured to more severe exercise, especially those of the poorer classes.

Joanna Martin, the wife of a day-laborer in England, was left a widow with six small children, and not a shilling for their support. The parish officers, perceiving it to be a case of great distress, offered to take charge of them. But the good mother resolved to depend only on the divine blessing, and her own industry.

The life on which she entered, was one of extreme hardship. She rose at two in the morning, and after doing what she could to make her little ones comfortable, walked eight, and sometimes ten miles, to the market-town, with a basket of pottery-ware on her head, which she sold, and returned with the profits before noon.

By this hard labor, and the greatest economy, she not only gained food and clothing for her children, but in the course of a year, saved the sum of about seven dollars. Then, finding herself under the necessity of quitting the cottage where she had lived, she formed the resolution of building one for herself.

Every little interval of time, which she could spare from her stated toils, she devoted to working upon the tenement which was to shelter her little ones; and "with the assistance of a good God," said she, "I was able at last to finish my cottage." It was small, but comfortable, and might remind those who saw it, of what Cowper calls "the peasant's nest."

After several years, Joanna, by persevering in her industry and prudence, acquired enough to purchase a cart, and a small pony. "Now," said she, with delight, "I can carry pottery-ware to the different towns round about, and drive a pretty brisk trade; for I begin to feel that I cannot walk thirty miles a day quite so well as when I was younger."

She lived to advanced age, respected for her honesty, patient diligence, and maternal virtues. It was pleasant to observe the self-approbation and simplicity with which she would say, when quite old, "to be sure, I am not very rich, but what I have is all of my own getting. I never begged a half-penny of any

soul. I brought up my six children without help from the overseers of the parish, and can still maintain myself without troubling them for assistance."

A disposition for active industry, and the patient endurance of adversity, should be taught by mothers to their daughters, and by instructors to the young under their charge. When man was first placed upon the earth, woman was pronounced by the Almighty Maker, a "help-meet for him." If, at any period of her life, whether as daughter or sister, as wife or mother, she draws back from being a helper, and from indolence becomes a burden, she forgets her duty to him, and disobeys the command of her Creator.

L. H. S.

Hartford, Conn.

For the Mother's Magazine.

EFFECTS OF PARENTAL PARTIALITY.

BY C. A. GOODRICH.

DID the eye of Judah's monarch beam with delight, as that eye fell upon the fair form, the surpassing beauty, of the young prince Absalom, some day, as the latter stood in his presence? Did it flatter his pride, that "in all Israel, there was none to be so much praised as Absalom for his beauty?"

Perhaps it was so. Perhaps the external gracefulness and beauty of the youth blinded the eyes of the father to moral blemishes, which would otherwise have been seen and reformed. In the beauty of the blushing rose, we lose sight of the thorn, till we feel its puncturing point; the relish of the intoxicating draught drowns our fears of the mingled poison, till its maddening influence begins to work. The external graces, or the amiable dispositions and accomplishments of children, often betray parents into an excuse for, if not a justification of, their faults and vices. By means of this weak fondness, the arm of parental authority is relaxed in respect to that discipline, which is demanded alike by religion and benevolence. And, frequent-

ly, too late is the mistake perceived. The head-waters have become too impulsive to be restrained—the already rapid current can neither be checked nor controlled; and the parent has only to look on in bitter anguish, and see his child complete his ruin.

To every nice observer, it will be apparent that David—man of courage as he was, in the field of battle—and man of piety as he was, in the service of God,—signally failed, in respect to the proper management of his children. Like Eli, he restrained them not. He was extravagantly partial to them;—"so partial," observes a writer, "as to pass over in their behavior, crimes, which we can hardly believe would have been passed by, had others, besides the members of his own family, committed them."

The history of Absalom justifies the censure.

This prince is first introduced to our notice, in the incestuous affair of Amnon, the eldest son of David, with his sister Tamar. Why did the father pass so lightly over a crime so foul? He was, indeed, "wroth;" but we read of no measures to bring him to justice;—not even of a rebuke, administered by the father, or the king. It has, indeed, been urged by a writer, as an apology, "that the law of Moses does not settle, with explicitness, either the kind or degree of punishment which should have been awarded to Amnon;" but David appears not to have taken the least notice of the crime, in his public capacity; and, Josephus has it, "that the neglect grew out of the partial feelings of the father, which prevailed over those of the magistrate."

But *Absalom* deeply felt the insult done to his own sister; and while he said nothing openly, he was meditating a deep and savage revenge. Two whole years, however, were suffered to elapse; and while, from this delay, the fair inference was, that the affront was being forgotten, the revengeful fires were, in fact, only burning the deeper. At length, Absalom proposes a day of festivity, at his country-seat at Hazor. Invitations were presented to his brothers, and to Amnon among the rest. In the midst of their revelry, a band of armed men, the hired assassins of Absalom, burst in and laid the ravisher dead. Even

David, the father, had been invited to the feast; but declining the invitation, he was spared the personal shock—a shock, which would have come with accumulated horror, from the conviction, that as a father, he had failed in duty.

The bloody deed broke up the entertainment; and, in their dispersion, each of the brothers fled in haste to his own house. The tidings of the tragical event spread rapidly, and soon reached the ears of David, in his palace. In its progress, the rumor had been so magnified, as to include the whole brotherhood. Until correctly informed, the agony of David was nearly insupportable;—the true story, however, though it might have mitigated his feelings, was enough to wring the heart of a parent more than ordinarily attached to his children.

What punishment, if any, David might have inflicted upon Absalom, cannot be determined, for, at the time, he had no opportunity of bringing him to justice, the murderer immediately fleeing, and taking refuge at the court of King Talmai, his mother's father, in the land of Geshur. Here Absalom continued three years in exile.

During this period, the resentment of David gradually cooled. Perceiving the returning yearnings of the father towards his favorite child, the crafty Joab, taking advantage of it, obtained by an artful stratagem the royal permission to recall him. He was ordered, however, on entering the king's dominions, to retire to his own house.

Two years more elapsed, and Absalom saw not his father's face. So far as exclusion from the royal presence was concerned, David expressed his disapprobation of the conduct of his son. But it was a kind of disapprobation which winked at the wicked act, and must have contributed to weaken the authority of David in the sight of the whole house of Israel. At length, weary of this domestic exile, Absalom again applied to his uncle Joab to undertake for his restoration.

This, also, the wily chieftain accomplished, and Absalom enters the presence of the king—and the king kissed Absalom. True, Absalom bowed himself on his face to the ground before him; but the surrender was the king's. David was the captive, and Absalom the conqueror. In all this he had succeeded, with-

out even the confession of wrong. He stood unrebuked—a murderer—a fratricide—in the presence of a father;—the murderer of the heir apparent to the throne—and receives a *kiss*!

Who could have believed it? Was this the man of piety?—this, the Psalmist of Israel?—this, the magistrate, who had said, “He that worketh deceit shall not dwell in my house. I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord.” But good men may sometimes err; pious parents are sometimes blinded by partiality. This was true of David. In the joy of again seeing his favorite son, he forgot the blood of the murdered Amnon, still crying from the ground;—he forgot to demand a public and penitent confession and sorrow for the guilty deed;—he forgot the baleful influence of the example he was setting. Thus, he surrendered his dignity, his honor, his authority, his influence;—and with these departed his domestic peace, while his throne was shaken to its foundation.

No sooner did the turbulent and ambitious prince find himself restored to his original place in society, than he formed the design of dethroning his father. What an undutiful return for parental partiality!—What ingratitude for parental indulgence!—What benevolent weakness on the part of the father!—What ungrateful and traitorous purposes on the part of the son!

About this time, it would seem that the administration of justice at the court of David was considerably relaxed, or impeded. Absalom discovered the deficiency, and turned it to the furtherance of his unfilial plans. Like the time-serving politician, he addressed himself to the popular ear. He affected great sympathy for suitors, whose causes were delayed; he wished he were able to help them; he might help them, had he power; were *he* at the head of affairs, he would remedy abuses so flagrant; the people should have speedy and ample justice. The multitude listened to addresses so seemingly kind; a secret influence was enlisted in his favor; his beauty was winning, his address magical, his art consummate.

At length, Absalom perceived that the critical juncture had arrived; the time of impression and development had come. To accomplish his purposes with the least possible excitement,

he enters the royal presence, and asks permission to perform a *vow* at Hebron.

Who could deny a request to perform a *religious* duty? With pleasure, may we suppose, David smiled upon this unusual, perhaps this solitary act of seeming piety. Grateful must it have been to the man, who himself was ever mindful to perform unto the Lord his oaths, to observe this religious sensibility in his favorite child. Little did David dream of the traitorous designs entertained by his hypocritical son, nor was he sensible that he had contributed to his unprincipled and profligate tendencies, by withholding a proper discipline in his earlier days.

No sooner had Absalom obtained the royal permission, than putting himself at the head of a considerable band, whom he had leagued with his fortunes, he went forth towards Hebron. In the mean time, runners were despatched to the several tribes, to echo the proclamation—"Absalom reigneth at Hebron."

On reaching Hebron, the young prince raised his standard; the above proclamation was made; the trumpet sounded forth its notes of jubilee, and was responded to by shouts from the hirelings of the usurper; multitudes flocked in; and at the head of an army, Absalom was soon on his return to Jerusalem, to take possession of that consecrated city, and of his father's throne.

Tidings of revolt and rebellion came in upon David, with the surprise of an earthquake, bursting upon the slumbers of midnight. Either he had no army ready to withstand the approaching insurgents; or convicted of weakness and inconsideration, and apprehensive for his life, he had no courage to go forth to battle.

Having hastily determined upon flight, he as hastily collected his family circle, and taking with him the ark of God, set forth on his pilgrimage of sorrow. But it would not do—no—he could not take from the city of God the ark, that symbol of the Divine presence; but he sent it back to keep, as it were, a holy vigil over the forsaken throne. As he saw it borne aloft by the priests on its return, his faith, for the moment triumphant, broke forth in the sublime strain, in which was mingled the

holy submission of the subdued heart: "If I shall find favor in the eyes of the Lord, he will bring me again, and show me both it and his habitation. But if he thus say, I have no delight in thee, behold here am I, let him do to me as seemeth good unto him."

One duty yet remained to be performed, ere he took his farewell of Jerusalem. This was to offer a sacrifice to God in token of his humility, and especially of his confidence in the rectitude of the God of his fathers.

The place selected for the offering was the mount of Olives; *perhaps* that spot in which, in after centuries, the Redeemer of mankind became "exceeding sorrowful, even unto death." Be this, however, as it may, hither the aged monarch and his train proceeded, each covering his head, in token of their mourning: "And David went up by the ascent to the mount of Olives, and wept as he went up, and had his head covered, and he went barefoot, and all the people that were with him covered every man his head, and they went up weeping." What a spectacle!—a monarch exiled from his rightful throne!—a father fleeing before an ambitious and undutiful son!

Scarcely had David completed his religious offerings and retired, when the exulting rebel and his myrmidons displayed their standards in the holy city. Success had crowned their enterprise; joy and exultation sat flush on every cheek, and nearly maddened every heart.

The triumph of the wicked, however, is often short; and emphatically short was the triumph of Absalom and his elated followers.

David, at length, discontinued his retreat. He pitched his tent, raised his standard, and having marshalled his forces, which rallied to his aid, despatched the valiant and veteran Joab to give the insurgents battle. But as if parental affection and partiality were in David's heart an undying passion, as the army filed off from before the aged monarch, his last command was: *Deal gently, for my sake, with the young man, even with Absalom.*"

The battle ensued. In the anxious interval, David took his

station between the gates, while a watchman from the roof watched intently some signal from the battle-ground.

Tidings came, brought by a messenger, who came in in breathless hurry. But David forgot his throne—forgot his army—forgot his cause—and the first, and the only question put, was: "*Is Absalom safe?*"

Can a son fathom the depths of a father's fondness? Knows a profligate child the anguish of the parental bosom, at the thought, that that child dies an enemy to God?

Another messenger followed, and the question is repeated: "*Is Absalom safe?*" The answer conveyed the melancholy truth. David asked no more; but turning, went up to his chamber, uttering, as he went, amidst a gush of tears, the plaintive and affecting soliloquy: "O my son Absalom, my son, my son Absalom, would to God I had died for thee, O Absalom, my son, my son!"

(TO BE CONTINUED.)

For the Mother's Magazine.

HOW TO WRITE A LETTER.

THE late Rev. R. Robinson, of Cambridge, England, it is said, was very fond of children, and that he used to render himself very familiar with them, by adapting his conversation to their capacities, and joining heartily in their little sports; consequently, they were much attached to him. In the midst of his playfulness, however, he never let slip an opportunity of throwing in some hints that might be useful in after life. The following anecdote exhibits a specimen of his easy manner upon such occasions.

Among his little favorites were two boys, sons of a much esteemed member of his congregation. The eldest, named John, was about ten years old; the youngest, Robert, about eight. Upon one of Mr. Robinson's visits to their father, Robert, being told of his arrival, came bounding into the room,

and, as usual, jumped upon his knee, when they entered into the following dialogue :

Mr. R. Well, Robert, so you have taken your old seat ; but how is it that my other knee is unfurnished ? Where's John ?

Robert. Oh, Sir, John is gone to London.

Mr. R. Indeed ! how long has he been gone ?

Robert. More than a fortnight, Sir.

Mr. R. How many letters have you written to him ?

Robert. None, Sir.

Mr. R. How is that ?

Robert. Because I do not know how to write a letter, Sir.

Mr. R. But should you like to know how ?

Robert. Oh yes, Sir, very much indeed.

Mr. R. Then suppose you and I between us try to cook up a letter to John ; shall we ?

Robert. Oh dear, yes, Sir, if you please ; I should so like to do that.

Mr. R. Well, then, let us begin : " Saucy Jack." Will that do ?

Robert. Oh dear, no, Sir ; I should not like to say *that* at all.

Mr. R. Why not ?

Robert. Because that would be rude, Sir.

Mr. R. Let us try again, then : " My dear Brother." There, will that do ?

Robert. Oh yes, nicely, Sir.

Mr. R. Well, then, now let us go on : " Last Thursday night, half Cambridge was burnt down, and——"

Robert. Oh no, no, Sir ; that will never do.

Mr. R. Why wont it do ?

Robert. Because it is not true, you know Sir ; there has not been *any* fire at Cambridge.

Mr. R. Then suppose that we alter to—" Last night our tabby had three kittens." That's true, you know, because you told me just now.

Robert, (hesitatingly.) Y-e-s, Sir, it is *true*, but yet I should not like to write that.

Mr. R. But as you know it is true, why should you not like to write it ?

Robert. Because I do not think that it is worth putting into a letter, Sir.

Mr. R. O, ho ! then, if I properly understand you, friend Robert, you think that when we write letters to our friends, we should, in the first place, never be rude ; secondly, that we must never say what is not true ; and thirdly, we must never tell them what is not worth their knowing. Am I right ?

Robert. Yes. Sir ; if I was to write a letter, I should try to think of all that.

Mr. R. Then, my dear boy, you must never again tell me you don't know how to write a letter ; for I assure you, that you have a much better notion of letter-writing, than many people have, who are five times your age.

For the Mother's Magazine.

THE MOTHER'S FACE.

BY T. H. GALLAUDET.

THE extent of maternal influence in developing and moulding the infantile mind, is a common-place theme. One can scarcely touch upon it, without producing the anticipations of satiety. But I promise my readers that, in what I am about to say, I expect to deviate considerably from the beaten track. If they do even charge me with being too fanciful, I shall be glad. And yet I aim at being *practical*, fully so, in the results.

One class of means that are placed within the reach of the mother, to enable her to educate the child in what is *right and morally beautiful*, has been much overlooked. I refer to the influence of her *countenance, voice, and general air and manners*. Is this influence sufficiently appreciated ? Do many understand what *it really is* ? Are not the views that have been taken of it, in treatises on education, very general and indistinct, scarcely going beneath the surface of a polite, kind, and engaging exterior ; not reaching the deep sources of thought and feeling ; and forgetting that *the outward* in man

derives all its significance and interest from being *the portraiture of the inward*.

Will my readers have the patience to follow me, through a few successive numbers, that I hope to furnish on this subject, before they form an estimate of the theoretical principles which will be exhibited, and of *the deductions for practice* in the business of training the mind and the heart of the child, which will be made from them.

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A tender infant is reposing on the arm of its mother, and drawing its nourishment from the fountain of nature. What a delicious calm is spread over its features. It is satisfied and tranquil. It looks wistfully up at the countenance which it has, but of late, learned to distinguish, as belonging to one whom it finds to be the source of its comforts. That countenance beams with the smile of affection; and *it* smiles. More smiles are interchanged; and each one that lights up the face of the infant, repays the mother for whole days and nights of watchful solicitude. Mind has acted upon mind. *The sympathy of sentiment has begun*. Two souls are in harmony; and to what extent, *through the same medium of intercourse*, that of the child, as its capacities of thought and feeling are developed, may be made to respond to the soul of the parent, is a question in early education of deep interest.

No one who has noticed the progress of intelligence in an infant, can fail to have observed how it watches the countenance of the mother, and how much it seems to be affected by it, especially if it is a cheerful, benevolent, and expressive one. A kind and soothing look allays its little troubles; a sprightly one animates it; a sad one sobers it; an inviting one allures it; an asserting one removes its fears of doing what it thinks may produce reproof; while a forbidding one restrains or deters it. It soon shows its preference for the happiest and kindest face around it. It scrutinizes that of a stranger, with a wary hesitancy, and a shrewd glance, that is often diverting to us older physiognomists, before it will give him its confidence and go to his arms, and sometimes it refuses to do this altogether.

What is the charm that makes some persons so attractive to

young children, and even to infants, that they will leap confidently towards them at the first interview? It is a *something* in the general air and manners, but especially in the expression of the countenance. What is it that, often, without a word or a gesture, produces instant submission and obedience, on the part of a child, to the will of the parent? The eye and the countenance have spoken *a language* that has been understood and felt. What is the foundation of that similarity, not merely of features, for they vary considerably, but of the general character of expression which goes to make up the principal part of what is called *a family likeness*? Is it not, to a very great degree, the contrast and *long impress* of the father's and mother's looks, or sometimes of one, or of the other, as the contagious influence may preponderate, and the mind and heart of the children, reacting upon and moulding the characteristic expression of *their features*? Suppose a collection of marble busts, one or two hundred in number, placed promiscuously before the eye of an observer, and he required to arrange them into *the groups of families* to which they respectively belong. It is easy to perceive how difficult the task will be, compared with that which he would have to perform, if the grouping were made from as many portraits of the same individuals on canvass. In the former case, the shape and lines of the features are chiselled out with exact accuracy; but it is in the latter only, that the soul, the intellectual and moral character, appears, and gives what we so appropriately term *expression* to the picture.

It is unquestionably *mind acting upon mind*, in the progress of a long, daily intercourse, and through various channels of influence, where the countenance, with its endless changes of expression, bears a most important part, that tends in a degree, by no means sufficiently appreciated, to form the family likeness. Hence it is, that we so often see this likeness strikingly apparent, not merely in the indications of what is called natural disposition and temperament, but of marked traits of intellectual and moral character. The selfish and contracted *feelings*, on the one hand, or, on the other, the generous and expanded, form the most palpable and prevailing elements of this

resemblance between the countenances of those who mingle together in the family state. But the purely *religious emotions* come in, also, for their share. And if there is any earthly portraiture of the redeemed in glory, it is to be found in the domestic group, where the father and mother, mellowed in years, and mature in piety, breathe forth in their very looks, the heavenly peace and benevolence that pervade their souls, and their children, around them, through grace the followers of Christ, reflect back, and upon each other, *the divine image!*—What a terrific contrast to this, is sometimes seen in the suspicious and malignant expression which broods sullenly over the faces of a wretched band of miscreants, parents and their offspring, who are sunk in ignorance, irreligion, and crime. The hardened looks of the young novice in sin, respond to those of the old and confirmed offender!

Go among any collections of persons who are daily, for a considerable length of time, assembled under the direction and discipline of an individual invested with authority over them, and who has the power, either physical or moral, of controlling their conduct; and you will see the same truths which we have been considering fully exemplified. Just in proportion as this individual has *force of character, and expression of countenance*, will you discover *certain general traits* of expression of countenance, and of air and manners, pervading the circle around him. Sometimes these indications will tell you, in a language not to be mistaken, that the dominion is one that produces constraint, slavish fear, a reluctant submission, and general uneasiness; at others, you are sure, from equally plain indications, that all yield a cheerful obedience, and that ingenuousness, mutual affection, and happiness, shed there a prevailing influence. Who, even with a cursory glance, has not made these observations upon entering school rooms, and soon, too, ascertained that the self-possessed and commanding eye of the teacher, with his benign look of kindness, are among the most powerful causes producing one class of results; and the reverse of them, an irresolute or tyrannical, a disturbed and repulsive expression of countenance, equally influential in bringing about the other.

Wherever look meets look frequently, and with an interest of some kind, be it what it may, in the daily concerns of life, *this sympathetic power of one human face over another* is felt, and produces a character of expression, more or less striking, according to circumstances. Is it not seen, sometimes, where time and strong bonds of union have favored its influence, in the looks and general air of classes of men engaged in the same pursuits; of clans, of tribes, of sects, and even of nations?

The subject is one affording room for much curious investigation, in a field of philosophical inquiry that has, as yet, been but little explored. But the writer does not propose to pursue it only so far as it has a bearing upon the formation of character in infancy and childhood, through the influence of *the mother*, and of those few individuals who, like her, are daily concerned in the training of the mind in its earliest developments. He hopes, in some following numbers, to show that his theme is *practically important*,—deserving the serious attention of those mothers who feel that they are responsible for a faithful use of *all the means* which the God of nature and of grace has placed within their reach, for the education of their offspring in whatsoever things are excellent and lovely.

For the Mother's Magazine.

HINTS TO YOUNG LADIES—No. I.

HINTS are remote allusions, designed either to set forth faintly what is of too delicate a nature to be expressed, or to lead the mind into trains of thought too extended and various to be followed out in conversation.

Who can take a hint? She who ~~is~~ is wise. She who is willing to improve upon hints, lays open her mind to a wide field of knowledge and instruction. You cannot always be at school, but you will always meet to learn.

Elaborate systems of instruction are not easily accessible; but she who can take a hint, may be always making acqui-

tions. Like the active bee, she may gather honey even from noxious objects, and although conveyed in small quantities to her store-house, the aggregate may surprise even herself. Thus the diligent learner may be always increasing her stores of knowledge, while she who waits for a philosopher to teach, may be able to find but one in an age, and then be unable to comprehend his meaning.

She who will open her eyes, and ears, and understanding, may find instruction every where, and priceless lessons gratuitously offered. Nature speaks; and the God of nature has furnished you with five senses, as the constant inlets of knowledge and instruction. The censures of enemies, the flatteries of friends, the ordinary and extraordinary events of Providence, are so many and ever-varying HINTS, from which the acquisitive mind may gather lessons of practical wisdom. Even our enemies may be compelled to do us service. Solitude may, in this way, be made social. We may find "teachers in trees, books in the running brooks, sermons in stones, and good in every thing."

In a *series of hints*, which I propose to offer, you may receive the suggestions now made as the beginning.

But there are some LEADING PRINCIPLES, which must lie at the foundation of all your great lines of action and self-discipline. To several of these, I will now call your attention :

1. *The mind should ever consider its character as reasonable, accountable, and immortal.* This will naturally awaken it to noble daring and splendid enterprise. With eternity as its theatre of action, and heaven or hell as its portion, it may *dare* to despise the world—*dare* to be virtuous—*dare* to deny itself,—to fight the good fight,—forsake this world and its vanities,—seek the riches of the upper world, a priceless inheritance, an incorruptible crown. The remark, in an important sense, is true, that men are made by circumstances. Naturally indolent and averse to duty, their latent energies and capacities require exciting causes to develop and bring them into action. Alexander would consent to contend in the footrace, if he could have kings as his competitors. His ambition must be awakened, and an adequate object presented.

But are not its own destinies and natural relations the **most** noble and awakening, which can be contemplated by any mind? Let these once be seen, and the soul finds itself surrounded by the most exalted beings, associated with angels, clothed with immortality, and contending for a crown. The soul, which thus regards itself, must be awake. And such is the real position of every one of the human family, how humble soever his condition in life. Such is the hastening result of all his toils and labors here. Let these facts once possess the mind, and this life appears noble in its objects, itself is noble, all its relations are ennobling, its duties dignified, its destiny solemn, and worthy of most solemn regard. But destitute of these views, the soul sinks into indifference, self-contempt, and unworthy associations. To awake it to action, then, it is only **necessary** the soul should recognize its own character.

2. *Another grand principle of action, necessary to be constantly entertained, is a proper estimate of the female character.* Some would make it angelic, and pay and demand a false homage to it. Others degrade, oppress, and demean it. These mistakes sometimes occur with individuals and communities of the sex themselves, and thereby their proper influence is abridged or destroyed. I would have you rightly estimate the female character, that you may occupy the place, and exert the influence designed for you, and made your duty by a wise and gracious providence.

To aid you in finding your place in the scale of society, I shall offer you a few suggestions on woman in three relations—as the *superior*, the *inferior*, and the *companion* of man.

We learn by the volume of nature, as well as revelation, that woman is in some respects man's *superior*. In physical structure and organization, she is evidently of a finer mould. Partly from this cause, perhaps, her sensibilities are more quick, and her moral sense less perverted. These ~~qualities~~ qualities, which I have referred to physical nature, are quickened by the sphere in which she is called to act. Less exposed to the rude conflicts of the world, and more retired in her habits, her moral feelings meet with fewer conflicts, and maintain a steadier and deeper current. Her duties also lie at those fountains of society, whose

streams are contaminated as they flow. The nursery is their moral garden, and the tender plants which flourish there are their charge. None can be thus employed, without having their best feelings and sympathies drawn into exercise.

Woman is man's superior, then, by the place which she occupies. She stands at the head of the race. By the gentle touch of her finger, she is starting those balls at the top of the mountain, which, once set in motion, proceed on their course with increasing force and velocity to the end. Or to employ, perhaps, a happier figure, they are kindling those sparks of elemental fire, which have their origin, under a divine constitution, in the companionship of the sexes, and which, according to the direction here given at their start, rise to shine as stars in the firmament of heaven, or sink in the blackness of darkness forever. All the most important springs of society are held and controlled by the feeble hand of woman. Every chord vibrates to her touch as with magic sensibility, and every harmony in the social system waits on her impulses. I love and respect the sex, without a figure, and without a compliment. Who that can look back, and remember that his mother was a woman; what happy man, who can turn to his fire-side and reflect, that it is the wife, daughters, and sisters, who form the sanctuary of his domestic affection, purity, and peace, but must yield something more than his respect, something more than a philosophic approbation?

(TO BE CONTINUED.)

A NEW TRACT.

"THE New Year's Family Present," or, "All in the Ark," is the title of a new tract by Rev. N. Adams; published by the American Tract Society, Boston.

It is an admirable delineation of a Christian father's character, and as such, it is commended to the imitation of all parents.

We hope that Maternal Associations will scatter it with a profuse hand.

We give the following extract :

"Parents and children will rejoice hereafter at the successful use of authority. Let us look once more upon the family in the Ark, while the rains descend, the floods come, and the winds blow, and thousands all around are in the agonies of death. See the patriarch and his children, who were so strictly governed by him, that some feared that he would break their spirits, and make them narrow-minded and bigots,—see them praising God for his restraining grace, and adoring that mercy which saved them from the enticements and dangers of a dying world. How different at the judgment day will the feelings of some present be from what they now are, in regard to their parents strictness. How thankful those children will be, who are saved, that their parents did exercise authority over them, though they had grown beyond childhood, and by a judicious and mild, though persevering course, governed their wayward and foolish dispositions. And what scenes, heart-rending scenes, will there be, when the last sentence is uttered, and the great throng is breaking up. There families will linger a moment for the farewell, and the child will think, why were my father and mother so easy with me, when they knew that the course I wished to take would certainly lead to hell. Had they been a little more severe, and warned me faithfully, and made more efforts to keep me from my foolish ways, I might have been saved ; or else, my blood had been on my own head ; but now, the authors of my existence are the occasion of my eternal ruin !"

To Parents who have Unconverted Children.

"Have you done all that your parental character authorizes you to do for their souls, in the way of restraint and otherwise ? God has given you a great trust ; you are not merely the advisers of your children. God has clothed you with authority, and he will sustain you in it. By all means, make them obey. If you let them resist and disobey *you*, they will the more readily disobey their consciences, and resist the Holy Ghost." Page 9.

THE
MOTHER'S MAGAZINE.

VOL. VI.

FEBRUARY, 1838.

NO. II.

For the Mother's Magazine.

HINTS TO YOUNG LADIES—No. 2.

BUT, in some respects, woman is man's *inferior*. She is so in physical strength, muscular proportion, bold enterprise, courage, and daring. While *she* shrinks from public observation, *he* courts and is proud of it. This physical inferiority indicates, to a great extent, her appropriate sphere of influence. She is placed under the *protection* of the other sex, and is committed to his *honor*. His chivalry is put to the test in his gallantry. This perhaps reveals the true secret of her *moral influence*. It is innocence he protects,—and being helpless innocence, and under his protection, he respects it, bends towards it, and assumes a posture in which the current of his affections naturally flows out. He lends his ear, and will hear the admonitions of his affectionate wife, or gentle daughter, or sister, when he would take the attitude of resistance should a *man*, with sword and spear, give him lessons of morality. This is a reason why a minister of religion, *though a man*, may gain a hearing to the exclusion of others. He takes not the sword, and is unarmed, except with argument, and the self-convictions of conscience.

This inferiority in woman may, to some extent, indicate her duty. She must be in subjection to her own husband. When she leaves this sphere, she loses a principal hold on his affections, and must rule by power. This she has not, and therefore is soon degraded. The angels lost all by attempting too much. So did Eve. Let her daughters be careful to cherish

and protect what has been preserved to them by the provisions of the gospel. She may still rule by love, but if she attempts to wield a rod of iron, she will be crushed under its weight.

In this day of revolution and reform, there is much of extravagance, fanaticism, and error. Be careful not to let go what you have, in an unwise attempt to gain what was never designed for you, and what would be useless to you if you had it. Be moderate in your pretensions, modest, unambitious, bent on mercy, always remembering that you are—not men. Expedients for extending influence, and increasing the amount of good, is the natural effect of a spirit of true benevolence. There is always danger, however, that this spirit, once stirred, may dethrone discretion, and prevent the blessings it seeks to dispense.

Let it ever be deeply impressed upon your minds, that to preserve her influence, woman must adhere to her appropriate sphere of duty. Out of it, she is of all the most nerveless. Like the main spring, which moves the machinery, and preserves the regular motions of the watch, she must be contented to be unseen, and known only by the effects she produces. While she is efficient, keeping regular time, and preserving order, and imparting motion to every wheel in the social system, let her be satisfied with the solid reputation every where awarded, that she is the centre and source of every true indication on the dial-plate of society. She must be active, but retired. Her proper effect diminishes with exposure. This sentiment should regulate her entire deportment. The sun is never so splendid as when he gilds the clouds which hide his full orb'd glory. The moon is never so beautiful as when she sheds her silver rays between the openings of fleecy clouds. And the "human face divine" shows more divine, when it blushes in fresco under a cottage bonnet, than when it stands out in bold relief amid a receding surface of artificial flowers and radiations. I will not speak of exposures, which should form the subject of private admonition, but I will say—the lady, who seeks admiration and public display, especially of personal parts, walks on the boundary line of a doubtful morality, and weakens the respect naturally entertained for her sex.

If I believed the attempts, which have been in a few instances made of late to call attention to female orators and public teachers, carried not its own remedy with it, I should feel disposed to awaken your sense of propriety against the error. But that is unnecessary. These Amazonians are their own executioners. They have unsexed themselves in public estimation, and there is no fear that they will perpetuate their race. We treat insanity, in all its forms, with allowance. This should save them from contempt, and, if need be, assign them a house at the public expense.

It is not, however, necessary that a lady should be, and seek to be, unknown. She may make a book, if she can make a good one,—and some of them have made the best. But let others publish, sell, and recite it. Let her remain at her domestic hearth. Let all her works tell that she is there, or in those retired paths which become her sex. Her virtues are proclaimed, when “her husband is known in the gates, as he sitteth among the elders of the land,” and when the voices of the poor proclaim and bless their benefactors.

But we contemplate woman as man's *companion*. In intellectual power, capacity and elevation, she is his equal. She lives with him, and is the natural partner of all his possessions and pleasures. His fortunes are hers. His successes or failures are hers. Her counsels are his privilege. Her sympathy his support in misfortune. If he prospers, she gilds the scene, and makes his blessings sweet. If he is oppressed by poverty, she sits down with him in adversity, and never forsakes him. She mingles in all his intellectual pleasures, in all his social festivities, in all his moral and immortal hopes and associations. She is, therefore, worthy of his companionship, and suited to the duties and dignity of that station. This elevation, the scriptures assign to her; and whenever any state of society has degraded her from it, or attempted to elevate her above it, the experiment has failed, and ended in social derangement, distrust, and unhappiness.

3. *Every female should seek to form a right estimate of her own individual character.* Each should feel that she has a personal influence and responsibility. This influence she

should seek to exert; this responsibility to discharge. She should learn to respect herself. While acting in her appropriate sphere, she is worthy of her own respect; and exercising her appropriate influence, she will command the respect of others. She has something to do, not merely to be led and influenced, but to lead and influence others. Let her be careful to fulfil her duty, and accomplish her high destinies. She will then bless her race, and procure blessings on herself.

Here lies a great fault. A female is apt to think she is of small account, and perhaps was made for a plaything. She, therefore, devotes herself to the work of amusing others. Whereas, she controls others, and they will trifle or be serious, as she is. If she has lost us Eden, let her not throw herself away: then we shall have preserved to us, the best of all there is, short of a divine communion and heaven.

4. *Correct notions should early be formed of what appropriately belongs to female education.* Education is to be suited to its ends. When you have looked upon yourselves as rational, immortal, and accountable; when you have placed a proper estimate on the female character, and on your own character, you are prepared to decide what sort of education you need.

The education of an immortal being, to be appropriate, must be for eternity. It must, therefore, be moral. Every thing short of this is radically defective. It must prepare us to die, and to live in heaven. But since we are to "wait here all the days of our appointed time, till our change come," education should also be for time. It should teach us to live. We are never prepared to die till we are prepared to live; and if properly prepared to live, we are prepared to die.

Moral education pertains to every thing—since every duty is moral, and duty is predicable of every employment and act of life. Intellectual education relates more directly to acquisition in literature and science. This belongs distinctively to the mind, its discipline, exercise, and habits of acquisition.

The first thing in intellectual education is mental discipline,—to teach the mind to think, to direct its powers, and make them the most available to the acquisition of knowledge. The

mind, indeed, always thinks, is always in action; but it often thinks unprofitably and without any effect. A habit of attention is the first attainment to be sought after. Without this, no continuous efforts can be made, and therefore nothing effective can be done. The man who should go into the forest, and labor through the day in striking a single blow at every tree, might exert great physical energy, and yet accomplish nothing; while one of inferior strength might bring down to the ground the sturdiest oak, which had struck its roots, and strengthened its hold for a hundred years. So a vagrant mind may think constantly and hard, yet spend its energies in vain.

The power of abstraction is one of the first we should seek to exercise. Though often thought to belong only to philosophers, yet it is strictly true, that the simplest child can acquire knowledge only as it gives attention, and exercises the power of abstraction. You cannot begin too early to exercise this power, and strengthen it. This is the foundation of all intellectual education. It is better than any amount of acquisition, because acquisition is then rendered comparatively easy.

Education, then, is not *thinking*;—that belongs to every mind. It is not any given amount of acquisition, nor the accomplishment of any defined course. But it is the *power of acquisition*, a mind well disciplined, directing its energies to the comprehension and analysis of ideas. This mental machinery, thus in motion, will soon acquire a stock, that shall surpass any united amount yet acquired. The mind, thus disciplined, goes on improving, and adding to the stores of past ages, seizing on the acquisition of all that has gone before as its lawful inheritance, and never satisfied till it has added large domains to the patrimony.

For the Mother's Magazine.

THE MOTHER'S FACE.—(Continued.)

BY T. H. GALLAUDET.

SOME illustrations of the influence which the human countenance possesses, by its *power of expression*, were attempted in the preceding number. Many more might be given; all tending to show the important practical bearing of the subject in the department of education. One other, certainly deserves to be mentioned.

No one, I think, that has been, in any good degree, an attentive observer of human nature, can fail to have noticed that peculiar character of expression which marks the countenance of some females, who are distinguished for intelligence, an amiable disposition, and the maturity of their piety and benevolence. There is something inexpressibly soothing in it; even when their features are *in repose*, unmoved by any particular occurrence to awaken the sensibilities of the soul. The mild benignity; the calmness of self-control; the subdued yet cheerful acquiescence in the will of their covenant-keeping God; the serene light of Christian hope; and the breathing forth in the whole aspect of the face, of the spirit of love which reigns within, present a portraiture of moral excellence that leads the thoughts from earth to heaven. Let the same countenance be kindled up with intelligence and emotion, in view of some interesting object adapted to call forth the activities of the mind and heart. Suppose a group of children, or grandchildren, encircling the matron, and she, as the case may be, alleviating their anxieties, soothing their sorrows, participating in their innocent enjoyments, or imparting to them her friendly counsels. Mark her features. Watch their varied movements; the Christ-like loveliness which they exhibit.

Such a countenance has a powerful moral influence. Vice and licentiousness are abashed in its presence. The infidel does not scoff. The sceptic wavers. The Christian is encouraged. The youth is attracted to godliness. The child almost

seems to hear the invitation from the lips of the Savior, "Suffer little children to come unto me, and forbid them not."

Now, let the reader revive the recollection of a face of this description, and get a vivid conception of it, with its varieties of expression, as called forth by the interesting occasions of human life. Suppose such a one to be *the first* which, beaming with its heavenly smile upon the tender infant, attracts its notice. Suppose the infant to advance, in the development of its intellectual and moral powers, beneath the culture of that mind, of which *this countenance* is both *the index and the agent*. Suppose this countenance to be *the model* from which the young and imitative being forms the air and expression of its own features, to react, in connexion with higher moral and religious influences, upon its mind and heart. Suppose (is the supposition an unwarrantable one?) that the countenance of this intelligent, heavenly-minded mother, as well as her instructions and discipline, are made use of by the Spirit of God, among other *means of grace*, to renew and save the soul. Why may it not be so? He uses *truth* in thus exercising his agency. Truth is conveyed in language; and why not in *the language of the features*, as well as in the language of words?

Who can doubt, that the influence of *such a maternal countenance* ought to be estimated high, very high, as one of the elements of that *training up* of children and youth in the right way, on which, under the divine blessing, their temporal and eternal well-being depends? Is it not the duty of mothers to strive to possess it? Is it attainable? How is it to be cultivated and used? These are inquiries which, in some future numbers, the writer hopes to answer.

(TO BE CONTINUED.)

For the Mother's Magazine.

THE CONSCIENTIOUS CHILD.

BY T. H. GALLAUDET.

A GENTLEMAN, whom we will call Mr. Ellis, had a large beautiful peach-tree in his garden. It was loaded with fruit which was not quite ripe. His son, William, watched the peaches day after day, and longed for the time when he would be permitted to take his little ladder and gather some. But, as yet, he was expressly forbidden to do it, or to shake the tree, and thus get a peach or two a little riper than the rest.

A heavy wind had blown down a few of the peaches, and they lay very invitingly under the tree, one afternoon, as William was walking alone in the garden, and passed near them. The temptation to partake of them was a strong one. "My father told me," thought he to himself, "not to pick any, nor to shake the tree. I have done neither. Here the peaches are already on the ground, and shall I disobey my father if I take one?"

Then, some better thoughts came into his mind. "It is true, the wind blew the peaches down. But if I take one and eat it, I shall do what I know my father wishes me not to do,—*eat an unripe peach*. It was because they were *not ripe*, that he forbade me to gather any, or to shake the tree; and I suppose, if he were here, he would tell me, *for the same reason*, not to pick one up from the ground and eat it." He stopped and looked at the peaches. He was exceedingly fond of such fruit. He walked nearer to the tree. He stopped again. His better thoughts again came into his mind. He stood looking at the fruit, but as yet had not determined to take any.

What would you have done, if you had been there, just as William was? It would have been so easy, you know, to make an excuse, and say, "Father, you never told me not to take any from the ground. I supposed they were about as good as ripe, or the wind would not have blown them down; and, then, I took only one."—What would you have done?

I will tell you what William did. He did not meddle with

the peaches. He hesitated no longer ; but went and told his father just how it was, and how he had struggled with himself to overcome the temptation. *He was a conscientious boy.* He did what he thought was right, although he doubted a little, at first, about it, and might have made what many children would make a quite good excuse for doing differently. He felt a great deal happier afterwards than he would have done, had he eaten some peaches. *Be always conscientious.* If you find yourself inclined to do something about which you doubt whether it is quite right, and for doing which you will afterwards have to make what you call a *pretty good excuse*,—do not do it. Remember, too, that God always knows just how you think, and feel, and act, at such a time ; and that if you do wrong, you will be obliged one day to give him an account of it, even if you shall escape being detected, or found fault with, by your parent or teacher. Pray to God at all times, and especially at such a time, to help you to keep from doing wrong, and to be *strictly conscientious*.

For the Mother's Magazine.

MOTHER, TEACH YOUR CHILD SUBMISSION.

ON one occasion, in the house of a friend, I witnessed the following scene.

The parents were preparing to go out on an evening's social visit, and a bright little boy of five years, who had caught a glimpse of what was going on from the nursery, dropped his sport, and came running to his mother :

"Mother, where are you going?"

"Only down street a few moments, my dear ; keep to your play till we come again."

"No, mother ; you are going to uncle James'," (the nurse had unfortunately told him this,) "and I want to go with you."

"My child, 'tis night ; we shall have to come home in the dark, and something may catch you. Stay quietly with sister and Dinah, and we will buy you a beautiful toy-horse."

"No, mother," said John, in a louder and more decisive tone, "I want to go with you."

"You *can't* go, my child," replied the mother, with a fondling air; "we can't have you with us; there will be company in the room, and no one can take care of you."

"I'll sit by you, mother, and be still," and he seized the corner of her shawl, as she was leaving the room.

"You'll fall asleep," said she, unclenching his hands from the shawl, and pushing him gently from her; "go back and see what Dinah has for you."

"No, no, I want to go," cried the little fellow; and while he filled the house with his clamor, the mother called Dinah to take him by force into the nursery, and manage him as she could.

I thought, as we walked away, of that mother's disingenuousness towards her child, her equivocation, her fruitless coaxing, her worse than useless parley with her wilful little son; but I thought chiefly of the source and occasion of all these,—her utter destitution of authority. That child had never learned *submission*, and he was far from being taught it then. In all but physical force, he was his mother's master. This is a strong case, but it is a common one.

Obstinacy is a part of original sin. Its forms are various, and so are its effects, and the proper ways of subduing it.

My son, of four years, says, "Father, may I ride with you to-day?" "No, my child, you must not go to-day." He turns away without strife, but disappointed, and melts into tears. From the moment he heard his father call for the carriage, he had set his heart upon the ride, and he could not cheerfully give it up. He has yet something to learn of submission. Perfect submission sheds no tears.

My three boys are fond of going to church. Some times they can all go together; other times one or two must stay at home; and the question often is, which shall go. On a bright sabbath morning, they will all spring up from the breakfast table, and hanging upon their father:

"Papa, may I go to church to-day?"

"Only one of you can go to-day."

All three at once, "Then, papa, let *me* go."

"Which wants most to go?"

"I," "I," "I."

"Which is most willing to stay at home?"

No reply.

"Which of you will stay most willingly, if your father requires it?"

No reply. And the two youngest, who are oftenest denied, look sad.

"Now, my dear boys," says the father, "you might all go, if I thought best; but does either of you wish to go against your father's will?" All reply, "No." "Who then will stay at home most cheerfully, if your father requires it?"

"I," "I," "I."

"Well, my children, that pleases me. The eldest may go, and the two younger may remain at home."

So, Edward quietly goes to prepare for church, and Alfred and George as quietly seat themselves with their hymn book and catechism; and the father is happy to see them so cheerfully yield their wish to his.

A father of my acquaintance relates the following:

"I placed my little boy, at eight months old, upon my knee, took his rattle from him, and laid it on the table directly before him, and within his reach. When he placed out his hand to take it, I drew back his hand, and spoke sharply to him. He looked up in my face, half frightened, half grieved, gave a deep sigh, and again reached out his hand for the rattle. I spoke sternly again, and again drew back his hand. He burst into crying with grief and anger; and after a violent struggle of ten minutes, ceased crying, and again reached after the rattle. I then let him take hold of it, but held his arm extended, continued to speak sternly, and snapped his fingers lightly with my pen, till he let go the rattle. He cried long and bitterly before he let it drop; and several times, at short intervals, took it up again. But I bore with inflexible though gentle authority upon him, till he perfectly understood my intent, and submitted; and then, after a few moments diversion of his thoughts to quiet his sobbing, he turned, with the tear standing in his

eye, and fell to patting and rubbing his hand on the table, without touching the rattle, though it lay all the time within his reach. After a few moments, I held the rattle before him. He directed in my face a fixed look of solemn inquiry, which I met with an inviting smile, still holding the toy before him, till he took it and turned to his play. The next day, I took him again upon my knee, and in a mild but firm tone, bade him lay it on the table. He looked deeply serious for a moment, sighed, and obeyed.

"My boy is now eight years old; and I do not remember to have seen him since that time shed a tear in any conflict of his feelings against his parents' will." J.

Trenton, N. J., January, 1838.

For the Mother's Magazine.

CHRIST OUR ELDER BROTHER.

IN a former conversation with you, my dear Frederic, I commended to your notice the scripture doctrine of benevolence or good-will to mankind.

I will now endeavor to illustrate this principle more fully, in its practical application to yourself, by making the following supposition:

Suppose that in seeing your brother Robert exposed to the rage of a fierce lion, your heart acknowledging his claims to your protection and assistance, as the elder brother, you rush fearlessly in between him and sudden destruction. In this act of love and generosity, your body is trampled in the dust, and your limbs are torn from your body, and you are taken up as one dead. Weeks of indescribable suffering pass away, and you are told by your physician that you may drag out a miserable existence for years, but that you must be content to remain a poor, deformed, and helpless cripple.

Under such circumstances, might you not reasonably expect, on the part of your rescued brother, the greatest gratitude and thankfulness for your disinterested benevolence towards him? It

would hardly seem possible, that he could ever be so lost to the common feelings of humanity, as to forget and despise your claims to his sympathy and regard. From the first impulse of his feelings, after such a deliverance, through your instrumentality, he would not fear to venture any thing, that he could never be such an ungrateful wretch.

But I will suppose that your brother is greatly prospered in the world. Flushed with health and pleasure, and surrounded by gay companions and seducers, his mind becomes absorbed in schemes of worldly pleasure and self-aggrandizement; and so deceitful and prone to evil is the human heart, that in the hurry and bustle of business, and in the round of intoxicating pleasures, he begins to neglect you. He visits you less and less frequently, till at length, at times, he quite forgets you; or, when conscience upbraids, he thinks of you in your solitude and confinement, it is with feelings of bitter regret and remorse, not that you suffer, and for his sake, and alone, but on account of your claims to his regard, and because he knows and feels that he is a most unnatural and wicked brother.

When he occasionally comes to see you, he pities you, because you are not more comely in your person, and because you are so helpless and dependant. He has not one feeling of complacent love or regard for you. He visits you by stealth, and in the darkness of the night, lest he should expose himself to the ridicule and contempt of his gay companions, should they know that he had such a miserable brother.

How much more you would value his cheerful company and conversation, than the frothy tales and romances furnished you from his library. Having suffered the loss of all outward good for his sake, how grateful to your wounded feelings would be his generous love and sympathy. But you grieve not so much, after all, on your own account, as for his sake. It is his ingratitude, the hardness of his heart, that afflicts you. You try various methods to move his flinty heart, but you cannot discover one emotion of love towards you. You feel that no earthly power can subdue his heart of stone, and transform it to a heart of flesh. Your heart is ready to burst with agony

at this unnatural and cruel treatment of a beloved and cherished brother.

But you cannot feel resentment towards him. No, you pity him—you pray for him. In your inmost soul, you freely forgive him. Your distress arises chiefly from the fact, that he wrongs his own soul.

You have not one earthly friend to comfort your poor riven heart;—as by some magic, you turn to your neglected Bible. How is your heart affected, as you pore over the contents of this wonderful book. In this unnatural treatment of your younger brother toward you, such a monster of ingratitude you had conceived him, that you even feared he had gone beyond the bounds of pardoning mercy; to your astonishment, in his depravity you read your own.

Your heart at once acknowledges the claims of Christ, your elder brother, to its supreme and best affections. You mourn in dust and ashes over your past forgetfulness and insensibility, in neglecting the claims of Christ, your elder brother.

In contemplating his wonderful love, forbearance, and condescension, in enduring a life of suffering and the ignominious death of the cross, to save you from deserved and eternal wrath, your heart is thoroughly subdued—tears of contrition flow unbidden down your cheeks. It is as when one letteth out water.

In this faint exhibition of what your love would naturally be towards your younger brother, had you thus suffered for his sake a life of pain and inconvenience, and your right to claim his sympathy and support, I have designed to represent the claims of Christ, your elder brother, to your supreme regard, and your faithful endeavors to establish his kingdom on the earth.

Christ assumed your nature, took part with you in your infirmities and liabilities, that he might save you from the oppressive yoke of sin, and from that lion that goeth about to destroy.

If you were the only being in the universe that had been bitten by the envenomed tooth of the old serpent, and you alone were exposed to the pains of the second death, you could

not have been saved in any other way, or on any easier terms, or at a less expense, than by the atoning blood of the Son of God. So that it is perfectly right for you to consider his death, sufferings, and mediation, as really and definitely intended for you, as if you were the only being in the universe that needed such a Saviour.

Suppose that the infinite God had singled you out from all other created and sinful intelligences, as one on whom he determined to bestow pardon and eternal life, on condition that you truly repent of your sins, and believe in the power and merits of his well beloved Son, who condescended to style himself your elder brother? Might not all worlds stand astonished and aghast at your wilful rejection of pardon and salvation on such exalted terms? Would not all voices, without one exception, unite in saying, that your destruction is not only inevitable, but of choice.

You now understand what is meant by the term vicarious suffering. It signifies one person's suffering in the room, or for the sake of another. It implies a principle opposed to the narrow views of self-interest. As an eminent writer remarks, "The natural sympathies of our natures, apart from religion, often incline men to perform acts of charity, yet they are based upon the low expectation, that while they remove wo and want from others, they shall in return receive the gratitude of the wretch they have relieved, or they expect to gain applause of men, or they expect to feel within the workings of conscious pride, for having done a good deed."

But the scripture method of doing good, is based upon different grounds. Its doctrine is, that *whoever would relieve human misery, must himself suffer*, and that the pains of the vicarious benefactor, are generally in proportion to the extent of the malignity of the evil he labors to cure. So that we see that there is a wide difference in the charity of the world, and that of the real disciple of Christ.

Every real disciple of Christ must therefore expect to be baptized with the baptism wherewith his Lord was baptized. Few persons who profess religion, seem to understand that they have any thing to do, or to suffer, for his sake. It is to be fear-

ed, that in the mere act of making a profession, they do it from selfish motives. They do not seem to understand, that the kingdom of Christ is to be maintained in the world, and to be extended, till it becomes universal, on the same principles, and in use of means employed by human agents, as when it was first promulgated by Christ and his apostles. They do not consider, "that by the great law of the spiritual world, the suffering of substitutes enters into the very method of redemption."

He who "took our sorrows, and bore our griefs," has left us a perfect example of what should be the life of Christian benevolence.

"Every circumstance of privation, of discouragement, of insult, of hostility, of poverty and want, he endured as patiently as if he had been a mere man."

He proposed no easier terms for the furtherance of his gospel, by his apostles; "ye shall be hated of all men for my name's sake." "Though the apostles had supernatural powers given them to prove their commission divine, yet they had none for the relief of their own sufferings."

Paul said, "Even unto this present hour, we both suffer hunger and thirst, and are naked, and have no certain dwelling-place."


Such was the life of Christ, and such was that of Paul, except when he abode two years in a prison at Rome.

The more holy, benevolent, and self-denying we are, in our feelings, desires, and efforts, in order to promote the happiness of others, the more we shall resemble Christ our elder brother.

For the sake, then, my dear Frederic, of your own happiness, you are to do good to Robert, sacrificing your selfish and sinister views and feelings, and desires; and the measure of your efforts for his and your own happiness, is not the gratitude and proper treatment you are to receive in return for your kindness to him.

This, my dear Frederic, is true religion; and it is one of the most lofty and sublime principles of action in the universe.

It also proposes the proudest conquest—the conquest of *one's own self*.



For the Mother's Magazine.

LETTER FROM MRS. SCHAUFFLER.

CONSTANTINOPLE, April 21st, 1837.

MY DEAR MRS. WHITTLESEY,

It is with the most deep and lively interest, that I hear from time to time of the progress of Maternal Associations in my native land. To me it appears one of the most interesting features of the present day, that mothers are waking up to the subject of the early conversion of their children; and also to the importance of training them to act a conspicuous part in the conversion of the world.

With the hope of adding my mite, to encourage mothers in favored America to go forward in this good work with renewed energy, I take the liberty to send you a brief account of the formation of a maternal prayer-meeting, in a part of the world where one *never* existed; and of its happy result. A year ago, it became the duty of my husband, in the prosecution of his missionary labors, to visit South Russia, and with our infant son, I accompanied him. We spent the summer in Odessa and the neighboring villages. There are many Germans in and about the city, and among them a *little* flock of pious people; but there has *never* been a revival of religion in the *city*. Some sixteen years ago, there was one in a village two days journey distant, in Moldavia, under the preaching of a Catholic priest; and eight years ago, in two villages a day's journey distant. With these exceptions, they knew revivals only in name.

Soon after our arrival, we felt that something must be done to awaken the pious few to an earnest desire for the revival of the work of the Lord among them. My husband labored much, and a deep solemnity often pervaded the meetings, which were regularly held twice a week, in the house of the brother where we lodged. But there was wanting an earnest spirit of prayer among Christians. There existed no female prayer-meeting in all that region, and there was no feeling whatever among the

sisters, that their young children could, or ought to become the subjects of *early* piety.

Among all the children of these Christian females, I know of but *one* who indulged the hope that she was converted,—this was a young lady of seventeen years; and of the value of *her hope*, I shall by and by speak more fully. This state of things grieved us much. We were very desirous to establish a female prayer-meeting, but I was at first ignorant of the language, and could not immediately make any direct efforts. The summer passed away, but not without many events of the deepest interest to the people among whom we were, and to us as a family.

Our heavenly Father saw fit to lay his afflicting hand upon us, and to remove from our fond embrace the dear child that we took with us from here; and also his little brother, born in Odessa; and while I was too feeble to follow them to the grave, they were laid side by side, and one sod covers all that was mortal of them. After the death of our dear babes, I felt more deeply than ever the privilege and importance of fervent prayer for young children, and resolved to make a new effort to establish a prayer-meeting among the pious mothers in Odessa. We persuaded three of the sisters, viz., Mrs. S., Mrs. T., and brother's wife, to meet in our room. My husband opened the meeting, and left us to continue it. Hitherto, but few of the males had ventured to make an extemporaneous prayer in a meeting, females *never*. But although it cost these dear sisters a severe struggle to begin, they overcame the obstacle, and our meeting was extremely solemn and interesting. Three weeks after this, we left Odessa, and returned to Constantinople.

A few extracts from letters subsequently received, will show how the meeting has prospered. Under date of December, brother writes that the work of the Lord was progressing, and gives an interesting account of the conversion of one of his apprentices, and then proceeds: "But how will you rejoice to hear, that with our Rosina* also, a change has taken place, and we hope the true change. She had long beheld the cheerfulness of Alber, (a recent convert,) and appeared to rejoice in it.

* This is the young lady alluded to, as having a hope that she was converted.

But in heart she was grieved that no such change had taken place in her, and she shed many tears about it. Add to this the conversion of our apprentice. She saw that after a few days he enjoyed rest and peace of mind, and now her sadness rose to the highest pitch. She, together with a young girl who assists in the family, became so deeply distressed, that they went to Rosina's mother, (and one who began the prayer-meeting,) who was then confined to her bed by sickness, to tell her their trouble. Rosina confessed to her mother, that whatever her former hopes had been, if the Lord should call her away this night, she should inevitably be lost forever, and deplored that she had never been truly converted, but said that she was now resolved to surrender her whole heart to the Lord, and to make an everlasting covenant with him. She remarked, that she could no longer remain as she had been, and wept bitterly. The other girl made similar hearty confessions, and said the Lord had been striving with her before this time, but that she never opened her heart to him, but now it was her desire to live and die for him alone.

"You may imagine what pleasure filled the bosom of my wife, when she saw the two girls standing before her, almost dissolved in tears; her mother's heart could not resist—she wept with them; and thus they sighed, and wept, and prayed together, and whatever was given to my wife, in that same hour she spoke to them. It was towards eve, and I was not just then at home; and on returning, was not a little surprised and rejoiced, to hear the blessed victory. That same eve, I called the family together for prayers earlier than usual, and selected something appropriate to read on the occasion. After having prayed myself, I remained on my knees, and said, perhaps some one may have a petition to make to the Lord. Immediately R. began to pour out her whole heart, and earnestly supplicated the Lord to give her a new heart, making ample confessions of her sins. After her, J. the apprentice began to pray, and then the other girl closed.

"Both prayed with great fervor of spirit. After prayers, I conversed with them for about an hour, and asked them whether they were seriously resolved to make a covenant with the

Lord, and to remain faithful to him to all eternity. They replied, with great solemnity, 'yes, this is our most earnest desire.' We then retired to rest; with what feelings of gratitude towards the faithful Shepherd of our souls, you may easily imagine. The two girls spent that night in prayer, nor did they cease until they had both obtained the assurance of pardoned sin. R. obtained relief in the eve, and the other girl in the morn.

"Now we breathe a different atmosphere through the whole house: the two girls and J. rejoice and are glad in the Lord. Whenever they have a moment of time, they repair to their bibles, and are especially instant in prayer. Now I have another daughter from what I had. Yes, the Lord is truly in this place, for not only in our house, but also in other families, his presence is powerfully felt, especially among the young people. Quite a number have resolved forthwith to leave the broad road to ruin, and, with divine assistance, to enter upon the narrow path. The Lord has indeed visited us. The daughters of R. and H. are deeply affected; they weep, and pray, and supplicate that the Lord may be gracious to them also; and thus these four girls have felt the necessity of establishing a prayer-meeting, to pray for themselves and others."

The two last mentioned girls, are daughters of two pious ladies who became members of the maternal prayer-meeting, after we left Odessa. If it would not swell my communication too much, I would give extracts from recent letters written by these two girls, giving good evidence that they have found that peace in believing, for which they so earnestly sought. A fifth is also added to their praying circle.

The following extract is from a letter written by the eldest son of one of the three ladies who commenced the meeting. This youth, who ought to have been the comfort and support of his widowed mother, was indolent and vicious. Though not yet eighteen, he had sometimes been intoxicated, was found in all bad company, and had even formed the mad purpose of committing suicide. He thus writes:

"Still, when I read or hear that God will receive even the worst of sinners, if they turn to him with their whole hearts,

I feel relieved again in my mind, and the prayer rises involuntarily from my very soul, O Lord Jesus be gracious to me also, and forgive me all my sins. O yes, may the Saviour soon have mercy upon me, and utter the consoling words, 'My son, thy sins be forgiven thee.' O then I should be the happiest person on earth. Still, I feel no more as I used to feel. Before, I used to go to church from habit; now, I hail the return of the holy Sabbath, and love the place where the Lord's honor dwelleth. My most precious seasons are the Sabbath, and Thursday evening meetings. There, I would fain sit till midnight, yea, sometimes my heart is so full of blessedness, that I can hardly believe myself to be upon the earth. The Bible I used to read in order to pass away my time; now, if I had no Bible, I could sell all to purchase one. O, what a treasure is the word of God!"

Under date of March, brother S. writes, that the revival goes forward with increasing interest, and adds, "But one of its most delightful features is a prayer-meeting of little girls. They are about ten in number. They shut themselves up in a little chamber, read a chapter from the New Testament, and then kneel down and pray, from first to last, with such simplicity and earnestness, that those who overhear them are astonished and dissolved in tears; especially one girl of eight years, or less, is so filled with the spirit of prayer, that it is perfectly amazing. When a little girl, of the age of nine years, was rather timid about praying, the other girls remarked to her, 'you need have no fears whatever; remember only that you speak to the Saviour, and not to us; he looks upon the heart; from him comes every good thing; and we are all poor, nor can we pray of ourselves, except he works it in us.' These girls write letters to one another, exhorting each other by all means to love the Saviour, and to remain faithful to him. They have made a charity-box, into which they put their spare money, and on the cover is written, 'For the heathen.' The brother, in whose house they meet, remarked to me the other day, that when he heard these children pray for the first time, he was filled with surprise, and voluntarily fell upon his knees, overwhelmed with humble gratitude and joy."

January 19th. A joint letter from the members of the maternal prayer-meeting, expresses their deep sense of gratitude for what the Lord has already done for their children, and the resolution to persevere in earnest prayer, laying hold of that precious promise, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Our last accounts were to the beginning of this month. The revival was spreading in all directions. Eight villages shared in the glorious work, and female prayer-meetings had been established in some of them. Mothers view the subject of their responsibility in behalf of their children in a new and solemn light; and we have reason to believe, that in eternity multitudes will bless God, that a few pious females in Odessa began a maternal prayer-meeting.

P. S.—*24th.* We received letters yesterday, giving us still more good news of the progress of the revival in and around Odessa. The maternal meetings increase in numbers; and the children's meeting has thirteen members. They meet twice a week, and when they have put their little collection into the charity box, they kneel down and pray "that this mite also may be blessed, and the Lord's great name may be glorified by it among the heathen."

I am, dear madam,


Most sincerely yours,

M. R. SCHAUFFLER.

"I WONDER WHAT TIME IT IS!"

WHEN we use the phrase, "I wonder what time it is!" it is generally done in a careless manner: we use it in reference to our rising and retiring, our meals, our walks, our appointments, and our pleasures; but seldom or never with respect to eternity.

One of the most difficult things in life, is to keep before us the approach of death; and though men know that life is but "a vapor," yet does decrepit age "wonder what time it is,"



with no deeper impressions of approaching dissolution, than if the morn of life had just opened upon them.

The school-boy notches a stick with the number of days or weeks he has to remain in school ; and rejoices when he sees, by the notches he has cut away, that very few are left behind.

But how seldom does a man of gray hairs think of notching a stick with the probable number of his remaining days.

If we all kept a notched stick of this kind, the common phrase, "I wonder what time it is !" would have a much more extended signification than is now attached to it.

When the captive, who has been immured for years in a dreary dungeon, has well nigh completed the term of his imprisonment ; when the day of his enfranchisement has arrived, and almost the hour, "I wonder what time it is !" is a natural inquiry ; for it is connected with all that is desirable. He is about to lose his fetters, and to return to his friends, and to breathe a purer air.

But what a dreadful difference between his state, and that of the malefactor, on the day of his execution. He has passed a sleepless night ; his ear and his heart has agonized with the sounds that betoken the preparation for his ignominious end ; while big drops of perspiration hang upon him, and the disjointed ejaculation to a throne of grace breaks from his lips, he "wonders what time it is ;" for even his miserable moments are precious to him, inasmuch as he has still something worse to fear.

Though there is but little pleasure, there may be some profit, in now and then dipping one's pencil in shadows, and in painting a dreary picture. If we look to the day of our death, as the malefactor looks to the period of his execution, "I wonder what time it is !" may be an oppressive reflection ; but if we regard the day as the captive does, who is about to be set at liberty, then will this familiar phrase have a meaning attached to it, full of light, of life, and immortality.—*Fam. Mag.*

For the Mother's Magazine.

A MOTHER'S COUNSELS.

Daughter, the book divine
 To which we turn for aid,
 When prosperous skies unclouded shine,
 Or dark-wing'd storms invade,
 Is ever open to thine eye,
 Imprint it on thy soul,
 And wisdom that can never die
 Shall thy young thoughts control.

Sweetest, the cheek of bloom,
 Alas! how soon 'twill wear
 The clay-cold coloring of the tomb;
 Then, while thine own is fair,
 Low at his feet imploring fall,
 Who loves the humble mind,
 Whose glorious promise is, that all
 Who early seek, shall find.

Come, ere thy hand hath wove
 The first fresh wreaths of Spring;
 Come, ere a worn and withered love
 Is all thou hast to bring.
 Remember thy Creator's power,
 While life from care is free,
 And when the days of darkness lower,
 He will remember thee.

Yes, give thy heart to Him,
 While budding hope is green;
 And when thy mother's eye is dim
 To every earthly scene,
 When this fond arm that circles thee,
 Must chill and powerless be,
 Our parting tear the pledge shall be
 Of union in the sky.

L. H. S.

"Divisions are Satan's powder plots to blow up religion."

"We should take care of the beginnings of sin. Nobody is exceedingly wicked all at once: the adversary is too cunning, to startle men with temptations to great and frightful crimes at first."

"Sin keeps no Sabbaths."

"A professor of religion is really, in the sight of God, *what he is in the closet*, and nothing more."

Stereotyped by F. F. Ripley,
 New York.

THE MOTHER'S MAGAZINE.

VOL. VI.

MARCH, 1838.

NO. III.

For the Mother's Magazine.

THE PRAYING MOTHER; OR, SYRO-PHENICIAN WOMAN.*

A DISCOURSE, *preached at Constantinople, Nov. 8, 1835, and at Broosa, June 11, 1837*—By W. GOODELL.

[Forwarded for the Mother's Magazine at the repeated request of the Maternal Association of Constantinople. This request, though more than once refused, has, since the death of Mrs. Dwight, who was one of its most active members, been renewed in conjunction with the branch at Broosa; and it is with the hope that more prayer will be offered in America for the children of our families, and especially for the *three surviving children of our departed sister*, that the request is now complied with.]

MATT. xv. 21—28.—“Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour.”

WHEN the Gadarenes besought Christ to depart out of their coasts, he entered into the ship, and passed over to the other side; and we nowhere read of his ever returning again to visit

* The intrinsic worth of this Discourse, and its happy adaptation to the great object for which the Magazine is published, induce us to give it to our readers entire.

and the Scribes and Pharisees, which were gathered round him, because he transgressed the Sabbath, and because also he charged *them* to keep the commandments of God, he departed from thence, and came into *the most remote parts*, in "the borders of Tyre and Sidon." Here he was "a light to lighten the candlestick," and in *this* corner of the country, was a poor woman, who, from the very different views of Christ from the Pharisees and the Jewing Jews, and who had quite another view of him, believed on him, came to him, and said, "Lord, while she afforded *him* an opportunity of manifesting his glory in performing a surprising miracle, he afforded *her* an opportunity of manifesting her extraordinary faith and piety." The story is altogether a singular one, and is well worth attention. Following the natural order of the text, we have—

Section I. The CHARACTER of this woman.

Section II. The ERRAND on which she came to Christ.

Section III. The TRIAL and STRENGTH, and VICTORY of her faith.

*Section I. The character of this woman—Who was she?—*In the text, she is called "*a woman of Canaan.*" She was descended from the ancient Canaanites, who had been devoted to idolatry, destruction, or extermination, and a remnant of whom had taken shelter in the adjacent regions. She must have been one of the posterity of Noah's younger son, of whom it was said "*Cursed be Canaan!*" In the Gospel of Mark, she is called "*a Syro-Phœnician*;" that is, she inhabited that part of Phœnicia, which had been conquered by the Syrians, including Beyroot, where some of our Missionary brethren and sisters are now laboring.

She is also said to be "*a Greek.*" It is evident, that she was in no sense proselyted to the Jewish religion, but was wholly a gentile, "*an alien from the commonwealth of Israel, and a stranger from the covenants of promise.*" But she must have heard of the miracles of Christ. She must also

have heard something of the expected Messiah of the Jews; and it is probable she was convinced, that Jesus was "he, who should come." And though, through a long line of ancestors, she might not be able to find a single believer on either the father or mother's side, till in tracing back her genealogy through eighty generations she came to the Patriarch Noah himself,—yet *she* might be a believer. Like the Centurion, like Cornelius, and like the Ethiopian eunuch, she might have renounced idolatry, and become, according to the light she had received, a worshipper of the true God. And such, judging from her short history, was the woman of Canaan. Let us now consider,

Secondly. *The errand on which she came to Christ.*—We are told, that she had a "young daughter," who "had an unclean spirit." It was by no means an uncommon thing in those days for persons to be thus afflicted; but it was a very dreadful calamity. From the New Testament history, it appears, that there were different *degrees* of possession. This, in the case under consideration, was evidently one of the worst kind. "My daughter is *grievously* vexed by a devil," she said. This misery of her daughter brought the mother to Christ. Instead of casting off and disowning her wretched child; instead of abandoning her to her fate, and leaving her to be "oppressed of the devil," as some cruel heathen mothers would have done,—she felt the most tender compassion for her, and made earnest application to Christ in her behalf.

O how many are the calamities to which children, even young children, are subject in this world of sin! And how grievous are the troubles and anxieties which they thereby occasion their parents! The hearts of fathers and mothers are often broken, not only by the *sicknesses and bodily sufferings*, but much more by the *evil tempers*, the *follies*, and the *wickedness* of their children. They do not indeed, at the present day, see their offspring given up to the power of Satan to be "tormented before the time;" but they *do* see them manifesting tempers which affectingly show "what manner of spirit they are of." They do often hear them use language, and see them betray a spirit, and pursue courses, which clearly indicate, that they "are of their father the devil;" that they are under the do-

minion of sin ; that the "unclean spirit" with all his polluting influence has free access to their minds and hearts ; and that they must be delivered from this state by the power and grace of Christ, or they will certainly go to that place of torment, "prepared for the devil and his angels." O how often do they weep in secret places for them ! And how often do they repair to the throne of grace in their behalf !

When this poor woman made application to Christ, it is said, she "*cried* unto him." It is possible, that being a Canaanite, she did not at first dare approach him ; and therefore, like the humble publican, she "*stood afar off*," and cried with a *loud voice* for *mercy*. The first word she uttered, is, in the original, *mercy* ;—"mercy show me, O Lord, thou Son of David,"—a very proper cry for a poor sinner, who needs the help of the Lord Jesus. It was like the prayer of the publican, "God be merciful to me a sinner." It was like the earnest prayer of blind Bartimeus, "Thou Son of David, have mercy on me." And it is a prayer, which, offered in faith, is always acceptable. The poor woman says nothing of *merit*. She *had* none ; and it was a great blessing, that she was sensible of it. She begs for *mercy*. *Mercy* is what she wants. Her life is bound up in the *child's* life ; and mercy to her *child* is mercy to *herself*.

And, my hearers, mercy is what we *all* need for ourselves and families ; and without it, both we and they must perish forever. When we see our children, as the Bible expresses it, "led captive by Satan at his will," we should lift up most earnest supplication for them. We should bring them in the arms of faith directly to Christ, and say, "Lord, look upon this child ; look upon my son and upon my daughter ; for they have a bad spirit ; they have a proud heart, a stubborn will, an ungovernable temper ; 'have mercy upon me, O Lord, thou Son of David,' and break the power of Satan in their souls." O what greater blessing can we ask of the Lord for our children, than that he would forever cast out the "*unclean spirit*," which now daily entereth and defileth ; and that he would bring them all under the entire and eternal control of his own *pure sanctifying Spirit* !

It is worthy of notice, that this poor Gentile addressed Christ

both as "*Lord*," and as the "*Son of David*." She confessed him to be the *Messiah*. She acknowledged the divine faithfulness in fulfilling the promises made to Israel. She honored Christ by trusting in his ability "to destroy the works of the devil;" by believing that what was *impossible* with men was *possible* with him; and by hoping in his mercy, and expecting great things from him.

And surely, my brethren, this is the way to come to Christ. We should honor him as having "*power over all flesh* to give eternal life to as many as are given him." As we have the Scriptures both of the Old and New Testament, neither of which this poor Canaanite possessed, we ought to have a *far more unwavering faith* in Christ than she had; and we ought to form *far higher expectations* from his infinite power and mercy, than she could. O how little she must have known, compared with what *we* may know, of the *thorough willingness* and *thorough ability* of the Son of God to help and save!—But let us now consider,

Thirdly. *The Trial, and Strength, and Victory of this Woman's faith.* Coming, as she did, to the benevolent Jesus on such an errand, and with a profession of views and feelings, which were honorable to his character, it might be supposed, that "before she even *called*, he would answer; and that, while she was yet *speaking*, he would hear." Knowing, that he was wont to encourage all, who approached him; that his ear ever was open to their cries, his heart always touched with their sorrows and distresses, and his hand ever ready to bestow relief,—we should certainly have anticipated, that he would regard her with the greatest compassion and kindness, and would immediately give her the desire of her heart. But our Saviour did not do thus. Altogether unlike his usual practice, he heard her with silence and apparent neglect. It is said, "*He answered her not a word.*" He neither granted her request, nor gave her one kind assuring look. He seemed even to turn a deaf ear to her cries; and she could neither obtain mercy, nor any *pledge* of obtaining it.

The Lord had infinitely wise reasons for his conduct. He, who once tempted Abraham for the trial of his faith, knew per-

fectly well what he was about in the present instance. He knew the state of this woman's heart, the strength of her faith, and the measure of grace she possessed. He knew, that she would not "go away sorrowful" like the rich young man, when *he* was tried; but that, like "the father of the faithful," she would come forth as gold seven times purified; and that the trial of her faith would "be found unto praise and honor and glory." When, therefore, he veiled the compassions of his heart under a frowning countenance, and "answered her not a word," it was *in order that there might be exhibited to the whole world a most illustrious example of the power of faith and of persevering prayer.*

At length the disciples, either pitying her distress, or wearied with her importunate cries, undertook to speak a word in her favor; and they begged their master to grant her request, and "send her away." For a moment, she might have been tempted to think, that the disciples were more compassionate than their Lord was. And perhaps we ourselves may in our afflictions sometimes feel, that our Christian friends have more sympathy for us, than *he* has. But, when we compare the folly and selfishness of their pity with the wisdom and mercy of his delays and frowns, the case will appear far otherwise. He always knows the very best moment to answer our prayers; and it may be of great importance even to *ourselves*, that the answer should sometimes be deferred.

When the disciples besought the Lord in her behalf, we can easily imagine her to stand in breathless silence, with her large dark eyes (so peculiar to the country) fixed most intensely upon the countenance of Christ, as though she would *read his very thoughts.* This reply was made either *directly to her*, or at any rate in *her hearing*; and he assigned a reason for refusing her, which seemed calculated to dash at once all her hopes to the ground. "*I am not sent,*" said he, "*but unto the lost sheep of the house of Israel.*" This answer completely silenced the *disciples.* They had not another word to say, nor another plea to make, nor another argument to use. They knew, that she was not an Israelite; and they doubtless felt, that she ought

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not to expect such blessings, as were granted to God's chosen people.

Oh ! if we had no better advocates, than Peter, and James, and John ! Oh ! if we had none but saints and angels to plead our cause, we should never meet with any success at the court of Heaven !

But, though the *disciples* were silenced, *she* was not. This humble woman, instead of being offended or discouraged, to hear our Lord thus arguing against her, was only excited to redouble her expressions of reverence for *him*, and of earnestness for her *daughter*. She did not appear to blame the Lord Jesus, or to charge him with any unkindness. Nor was she like many persons, who, after they have offered a few cold prayers, and found no benefit from them, say, "what profit shall we have, if we pray unto him !"—But she seems rather to suspect, that the fault is in *herself*. Perhaps, in her former address to Christ, she had not been sufficiently *humble* and *reverent*, and had not shown him *proper respect*. Perhaps, too, she had not been sufficiently *earnest* in her supplications. She, therefore, breaks through all discouragements, and comes, and prostrates herself before him, and implores his help. In the words of the Evangelist, "Then came she, and worshipped him, saying, Lord, help me." In the parallel passage in Mark, it is said, "She came, and fell at his feet."

If we would any of us obtain any mercy from Christ, we must come *very near* to him. We must cast ourselves at his *very feet*. We must humble ourselves before him, submit ourselves to him, acknowledge our wretchedness, and expect help from him alone.

The language of her petition she now varied, as though she would express greater fervency of desire. She, as it were, "*prayed more earnestly* ;" and expressed her whole heart in three short words, "*Lord, help me.*" This is one of the shortest prayers recorded, or perhaps ever uttered. Any little child can remember the whole of it by hearing it repeated once :—"*Lord, help me.*" She *needed* help. She believed, that Christ *could* help her ; and that he *would* do it, though she was not of the seed of Abraham, "to whom pertained the adoption, and the

covenants, and the promises." And, instead of vexing her mind with the question, whether she was one of those, whom Christ came into the world to save, she comes and casts herself at his feet, saying, "Lord, help me." Or, "if I perish, I perish here at thy feet."

And how did the benevolent Jesus now answer her? He answered her with even *apparent harshness*; and in a manner, which seemed utterly to preclude all hope. He not only gave her a *direct refusal* to her *face*, but with it also a most *cutting reproach*. We have his very words:—"He answered and said, It is not meet to take the children's bread, and to cast it to dogs."—"How can she expect to eat the children's bread, when she does not belong to the *family*? Are the children to be robbed of their bread, that the dogs may be fed?"—Thus the Jews, often with more pride than propriety, used to distinguish themselves from the Gentiles.

Not that our Saviour intended to sanction the use of such terms; for he certainly regarded her with very different feelings. But it was as if he had said, "I am a Jew. You are a Gentile. And you know the Jews are a holy people unto the Lord, while you are considered *unclean*. You know, too, how they pride themselves on being the exclusive favorites of heaven, while they call you dogs. Allowing, then, that it is proper to do you a favor, still will you submit to receive one at the hands of the Jews? Are you willing to acknowledge your dependance on a people, who so vilify and abuse you?"

But, if the poor Canaanitish woman had not been truly a humble believer, she would not have borne the hundredth part of all this. She would have taken great offence at this invidious distinction. She would have altered her opinion of Christ for treating her respectful application in a manner so contrary to her expectations. "What! is this the humane, the tender, the benevolent Jesus, of whose works of mercy I have heard so much?" she would say. "I was never so uncourteously and harshly treated by any person before in all my life. He might have done as much for me, as he has done for others, if he had wished to do it. And, if he did not choose to do me a kindness, surely he needed not reproach me. I might as well

have staid at home, as come here to be reproached on account of my descent, and be called a *dog*. I am as good as the Jews are, any time. Or, if I am not, still am I to blame for being by birth a Gentile, when it did not depend on my own choice?"

But the woman's heart was humble and contrite. She was conscious of personal unworthiness. She had a low opinion of herself, and a high opinion of Christ. She was ready to speak as meanly of herself, as Christ had spoken of her. "Accuse me as thou wilt, I plead guilty to all thine accusations," was her frame of mind. It seemed as though she felt that she could not have too humble an opinion of herself, or too exalted an opinion of the mercy and faithfulness of Christ. She recollected her Gentile extraction; and she submitted patiently and meekly to the mortifying distinction made by our Lord. And, what is even still more, by a peculiar ingenuity she turned it into a cogent argument in support of her petition. Instead of denying the aptness of the similitude, or caviling about it; instead of being filled with madness, as the Pharisees and all the proud unhumiliated ones of the earth would have been,—she even made it serve to strengthen her cause in urging her plea. "And she said, Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table." "It is true, Lord, that I am a vile sinner of the Gentiles, and am not worthy to be called a child. It is true, that I am as a *beast* before thee, and have no claim to the privileges of thy people. It is true, that the bread should not be taken away from the children to feed the dogs, but—do not the *crumbs* belong to them? Are they not allowed a place under the table on purpose, that they may have the crumbs? I do not ask for a *loaf*,—for a *whole loaf*; I beg for a *crumb* only—a *mere crumb*. The dogs eat the crumbs that fall from a plentiful table, without the children being at all losers; and thy power and mercy are so large, that thou canst heal my daughter, without in the least deducting from the blessings intended for thine own Israel. Be it so, then, that the *best* food is to be given to the children,—that the *Jews* are to enjoy the principal blessings of the Messiah's ministry. Be it so, that I am a dog, a Gentile, a heathen, and unworthy of the blessings of Messiah's kingdom. Yet let me lie under the table, and re-

ceive a mere crumb; and the despised daughter of a despised heathen mother shall live and bless Messiah's name."

My brethren, we do not know what the disciples, who stood by at this time, thought of all this; but, as for ourselves, we may truly lift up our hands and exclaim, "What depth of humility and what strength of faith are here manifested!" Here is a woman, that walked by *faith*, and not by *sight*. She made use of the most discouraging circumstances to gain her point. She got nearer to Christ by laying hold of that, which seemed stretched out on purpose to keep her away. She breaks her way through every obstacle to the throne of grace; she comes; she falls down; she lays hold on everlasting strength, and says, "*I will not let thee go, except thou bless me.*"

And what did our blessed Lord say to her now? I will repeat what he said; that you may remember it for your encouragement forever. "And Jesus answered and said unto her, O WOMAN, GREAT IS THY FAITH; BE IT UNTO THEE EVEN AS THOU WILT."—"I can deny thee *nothing*. Ask what thou *wilt*, and it shall be done unto thee. I hid my face from thee for a little moment; but with everlasting kindness will I have mercy on thee."

Thus in all things was the Syro-Phenician a "conqueror, and more than a conqueror." Our Lord's purpose in trying her was fully answered. He commended her strong faith. He granted her the desire of her heart. "Her daughter was made whole from that very hour." And, in company with her little daughter, she will perhaps be pointed out to us in heaven, as the poor Gentile woman, who AS A PRINCESS, HAD POWER WITH GOD, AND PREVAILED.

Many interesting topics of reflection are suggested by the subject; but, dismissing all others, we have time only to attend to the following one, viz.:

It is an unspeakable blessing to Children to have a PRAYING MOTHER.

This child, this "young daughter," was delivered from Satan's power in consequence of having a *praying mother*. Nor is this a *solitary* instance of the blessed influence of maternal piety.

Samuel, who became a Prophet and a Judge in Israel, was

early brought to the Sanctuary, and dedicated to the special service of God, by a *Praying Mother*.

Timothy, who was an eminent minister of the New Testament, and exceedingly dear to Paul, and who from a child had known the holy Scriptures; was blest with both a *Praying Mother* and *Praying Grandmother*.

John the Baptist, who was filled with the Holy Ghost even from his very birth, and a greater than whom had never been born of woman, was the son of a *Praying Mother*.

The pious and excellent *Doddridge* had, long before he could read, enduring impressions made upon his heart by means of some scripture prints on the tiles in the chimney, which were pointed out and explained to him by a *Praying Mother*.

The *Rev. John Newton*, who, besides all the other good he accomplished, was instrumental in the conversion of those eminently useful men, the *Rev. Claudius Buchanan*, and the *Rev. Thomas Scott*, was himself brought to Christ by means of truth, which had been taught him in early life by a *Praying Mother*.

I recently read of a *whole family of Children* in America, who were all in remarkable manner brought under the influence of the Gospel and of the Holy Spirit. But these children had received the caresses, and been brought up under the care and instruction, of a *Praying Mother*.

A few years ago, the Students of a Theological Seminary felt interested in the inquiry, what proportion of their number had been favoured with godly parents. And it was ascertained, that out of one hundred and twenty students, who were preparing for the sacred ministry, more than a hundred were the offspring of *Praying Mothers*.

And—to mention but one instance more—*St. Augustine*, that sublime genius, that illustrious father and great luminary of the church, whose fame filled the whole Christian world in the latter part of the fourth and beginning of the fifth century, was till his 28th year only “a bitterness to her that bore him.” From his own subsequent confession, he was deaf to the voice of conscience, broke away from all moral restraints, and spent his youth amidst scenes of baseness and corruption. But, in

all his wanderings, that depraved young man was followed by a *Weeping Praying Mother*. Her tears on his account watered the earth, and her prayers went up as incense before God. "It is not *possible*,"—said a certain Bishop, in reply to her importunity, that he would endeavor to reclaim her son,—"*Good woman, it is not possible, that a child of such tears should perish.*" And at length the son himself carried to his *Praying Mother* the news of his conversion, and she received "the oil of joy for mourning," and "the garment of praise for the spirit of heaviness."—Not long after, as they were journeying together, she said, "My Son, what have I to do here any longer? The only object for which I wished to live, was your conversion; and this the Lord has now granted me in an abundant manner."—Five days after, she was seized with a fever; and on the ninth her tears were forever wiped away. And wherever the name and writings of *Augustine, the gifted Bishop of Hippo*, have been known, there also has been "told for a memorial of her" the story of the *Praying Mother*.

A word, then, to you, who are *mothers*.

It is not likely, that you will leave your children large estates, or great titles; but it is in your power to leave them what is infinitely more to be desired, viz. *The rich legacy of a mother's prayers*. Your children are born under the curse of a broken covenant; and they must be born again, or they can never belong to Christ's blessed kingdom. You cannot bear the thought, that one of those little ones, whom you so tenderly love, should be "the hold of every foul spirit," and never become the "habitation of God through the Spirit"—the *Holy Spirit*. Go, then, to the Messiah, that Almighty Redeemer, and tell him of their state. Go, like the woman of Canaan; and like her, plead in humility and faith, and with an importunity which can take no denial. Go, and you will find, as she did, that *the Lord "is rich unto all, that call upon him."* Though, like her, ye be poor, and feeble, and obscure; yet, like her, ye may exert an influence, which shall "spoil principalities and powers," and save the soul of your child.

The tie, which binds mothers to their children, is inexpressibly tender; and compared with it most others are feeble. There

is something, too, in the relation you sustain with them, which is more interesting and solemn, than words can adequately express ; for it is something, which takes fast hold on *eternity itself*. From *you* they receive their first impressions ; and, by *you*, are their first thoughts, desires, actions, and motions, regulated. Ordinarily, *you* are the first, to whom they learn to make known their wants ; *you* are the first, towards whom they stretch forth their little hands ; *your* name is the first they learn to speak ; *your* countenance and voice the first they learn to recognize ; and *your* smiles and frowns, *your* feelings and passions, the first, in which they feel a sympathy. It is to *you*, that their first inquiries are generally directed, it is from *your* lips, that their first ideas of God and Christ and Heaven are generally gained ; and it is in *your* ear, as you bend over their lovely forms, and smooth their little pillows for the night, that they lisp their first accents of prayer to "*Our Father who art in Heaven.*" *Your* lessons are, or should be, the first that they ever learn ; *your* cradle hymns the first, that rock them to sleep ; *your* spirit the first, that they imbibe ; *your* influence the first, that they feel ; and *your* image the first, that is stamped upon them. Indeed it is not too much to say, that to *your* hands, more than to those of any other human being, is committed the momentous work of moulding their intellect and heart in the *very earliest stage of rational existence* ; and that it is from *you*, *pre-eminently*, they receive the *first and grand outlines of their future character*.

O what spot is there on earth, which, for training up little children for heaven, is to be at all compared to the home—the "*Sweet Home*"—of the *Praying Mother* ! Where in the whole universe does piety begin to burn so early and so brightly in little children, as it does around the altar, where they have worshipped with their *Praying Mother* ! Who, like her, has the power of fixing a grasp upon them, which neither the wiles of infidelity, nor the headstrong passions of youth may ever be able to throw off ! Who, like her, can entwine about their spirits such fine cords of truth and affection, as God's blessed Spirit can make use of in binding them to Messiah's throne and kingdom forever !

To *your* hands, then, ye mothers, is the everlasting happiness of your precious babes confided, as it is confided to no other hands on earth. When you would give them to feel the refreshings of cleanliness, you can (like the good mother of that family of children in America just mentioned) raise your heart to God for those effusions of the Spirit, which shall cleanse and gladden their souls forever. When you put on their clothes in the morning, you can ask your Heavenly Father to grant unto them to "be arrayed in fine linen, clean and white," which "is the righteousness of Saints." When you prepare their daily food, you can pray, that they may have a heart to come to that feast, to which they are specially invited; and may gladly avail themselves of those abundant provisions, which Heaven has made for their everlasting felicity. As you lead them to the Sanctuary, you can lift up a prayer, that they may so go to the Upper Sanctuary, and "dwell in the house of the Lord forever." Should they leave you to go to school, you can still follow their infant footsteps with a prayer, that their path through life may be like that of the "just, which shineth more and more unto the perfect day." And, as you lay them down on their little couch, you can kneel down before Him, who seeth in secret, and let the silent breathings of your heart go up to heaven for a blessing on your sleeping babes. Your infant daughter may be "a mother in Israel," when you are dead. Your little son, who now prattles on your knee, and begins to ask about his soul and about his Saviour, may tell the story of redeeming love amidst the frosts of Lapland, or on the burning sands of Africa. Ten thousand hearts may welcome the glad tidings; and twice ten thousand blessings be poured upon the head of your son. Amen.

We are born at home, we live at home, and we must die at home; so that the comfort and economy of home, are of more deep, heart-felt, and personal interest to us, than the public affairs of all the nations of the world.

For the Mother's Magazine.

EFFECTS OF PARENTAL PARTIALITY.

BY C. A. GOODRICH.

(Concluded from page 14.)

WE left David, at the moment the victory of his forces over Absalom and his insurgent band was announced, pouring forth his sorrows, at the fall of that misguided and miserable prince, in strains, most plaintive and affecting. In the excess of his parental yearnings, he lost sight of the victory itself, and of his sure and speedy restoration to the throne.

Who can feel in his heart to censure these outpourings of parental sorrow? There was reason for all that sorrow, aside from the weak fondness which he had borne towards this son. Absalom was a wicked, rebellious, and ungrateful child; and, now, as a climax in his guilty career, he had dared to raise his hand against the life of a father, and the throne of the Lord's anointed. By his own indulgence of the prince, David had himself contributed to this rash and insurrectionary movement. Did he know it?—Did he now feel it? And did his self-condemnation add bitterness to the cup, which he was called to drink? It may be impossible to decide these questions with certainty; but charity bids us to attribute no small part of his mental anguish, to reflections upon his own misjudged tenderness towards his son.

We have already alluded to the piety of David. That piety may not be questioned; on the contrary, it was of a deep and most fervent character. But David, notwithstanding the high and distinguished rank which he held as a Christian, was an imperfect man. In this connexion, however, we are concerned only with his censurable neglect to warn, restrain, and discipline his children. That authority, which he held from God, as a parent, and a sovereign, was not exerted at the critical juncture—at a time, when it would have told upon the destinies of his sons.

But of Christian parents, who thus fail, David is not the only instance. How many such parents exist in Christendom! Let such parents, and indeed all parents, gather wisdom from an example, which led to results so distressing. Let them remember, that that is not true love, which, to save present dissatisfaction, would jeopardize the future character and salvation of children. Let the goad press in time;—let moral discipline be applied in season;—let restraints be imposed, while they may effect the object desired. Let it be remembered as a cardinal doctrine in family government, and also a truth most consolatory and encouraging: *That there is no danger of losing the love, or the confidence, or, in the sequel, of abridging the happiness of children, by an efficient moral regimen and restraint.*

But Christian parents are often delinquent in respect to their children, in another important particular. They pray for them, doubtless, and often most importunately; but at this point, their efforts, in a great measure, end. They depend upon God's *grace* to accomplish all the rest. Whether this was David's fault, in any degree, I shall not attempt to decide; but is it not a prevalent evil at the present day? Parents are, indeed, authorized to expect the co-operation of God—for at no time does he withhold his aid from those who faithfully discharge their duty—but, then, parents have something more to do than pray for their children. Prayer must be accompanied by instruction; faith by works. God performs no miracles for the children of parents, on the ground of the piety of the latter. They have a guarantee of assistance—of co-operation—but not of exclusive and independent influence. Does the parent expect his own salvation without labor, watchfulness, unremitting effort? no more should he anticipate the virtuous conduct, the religious tendency, the final welfare of his child, unless he *train* up that child in the way he should go.

This brief history of Absalom may further serve to show what a source of sorrow and trouble children may become to parents.

As I have sometimes pondered upon the eventful story of this prince, and dwelt upon the anguish caused his father, by his unfilial conduct—as I have listened to the loud and plain-

tive expressions of parental sorrow—I have said to myself, what cup of earthly bitterness could be drunk so distressing as this? O had Absalom known the deep—the poignant grief poured into a father's bosom—would he not have paused?—would he not, even in the final hour of success and exultation,—when his standard was erected on the battlements of Jerusalem—when his banners were waving in proud triumph over the imperial city—would he not have dashed to the ground the crown which he was wearing?—would he not have silenced the plaudits of surrounding admirers? O could he have seen the dishevelled locks of an aged father, as he sat in sackcloth between the gates—the tear tracing the furrows on his cheek—the heart desolate, as the withered verdure on the heath—would he not have abandoned all; and, hastening to a father's bosom, there wept—there sought forgiving love? No—Absalom would have done no such thing. The melting tendencies of his heart were gone forever. The generous feelings of his bosom, the filial affections of his soul, had expired. The last ray of light—the last beam of hope, were blotted out.

David knew it. Well did he know, that if that son fell in that day's battle, there was no hope of his salvation. And it was this thought—of a child lost—finally and forever lost, which carried rottenness to his bones. How valueless seemed the jewels of his royal diadem! how insignificant the honors of his regal state! Could he at the moment, in which the messenger from the battle ground told him the melancholy tidings, have brought back Absalom to life—could he have placed him once more within the atmosphere of mercy, he would have been willing, doubtless, to have laid aside the ensigns of royalty, and to have retired to the recesses of some cave of Engaddi, or to the solitude of some boundless forest. But wishes, prayers, vows, agonies, were now no longer of any avail, and, it was this thought of a son gone to judgment, and with such a load of unrepentant guilt upon him, that made him exclaim, "O Absalom, my son, my son!"

Should this story of a son's guilty career—of a father's untold sorrow, meet the eye of children, I would ask, will you not take warning?—will you not save your parents from a sorrow

so keen—from a cup so bitter? Shall it ever be, that a father shall regret the hour in which you were born? Shall it ever be, that a mother shall mourn that you lay upon her bosom?

Finally, the sudden and tragical end of Absalom shows that the triumphs of the wicked are often short.

Bright was that day, perhaps, when this prince, and his exulting legions, left the walls of Hebron, and turned their prancing and impetuous steeds towards Jerusalem.

Brighter still, perhaps, the day, as he led forth his army to the field of battle—flushed with the possession of the Holy City, and the accumulated treasures of the royal palace.

How proudly wheeled off their chariots! how gaily passed on their cohorts! The day of victory had come—a few hours only, and in triumph, they would return, and reap the golden rewards of a leader, as generous, as he was beautiful and brave.

But, mark the result. That same night, Absalom, the cause of this rebellion, which shook the throne of David to its foundation—Absalom, who bore himself with such lofty port in the morning—the admiration and the song of thousands—was a pallid and a neglected corpse, reposing in sullen silence, in a retired cave. Not a standard stood, where it had stood in the morning—not a single banner waved. There was, indeed, as the sun went down, a trumpet heard—responded to by thousands, which carried the sound to the borders of Judah, “To your tents.” Truly, the triumph of the wicked is short.

Parents! are you chargeable with partiality? Among the family group, is there some one, which by its fairer form, its greater beauty, or superior intelligence, has stolen upon your affections; and, by reason of your fondness, are you treating that child with more favour and indulgence, than your other children? Do you single it out, as an object of greater kindness? Is it exempted from its proper share in the domestic tasks of the day? Has it more rides, walks, better clothes, more finery, &c.? Parent! beware. You are making an idol of that child to your own sorrow, and may be laying the foundation for its present and eternal ruin. Better for that child, probably, that you were in your grave, than that you should have

the management of it. It might then fall into the hands of some one, through whose instrumentality it might escape the ruin to which it is fast verging under your misjudged tenderness.

Children, and youth ! the wrath of heaven, which came down upon Absalom, comes with its warning note to you. Guilty as was the father in respect to his son, in neglecting to warn, instruct, and restrain him, the latter *chose* the career, which he run ; and merited the signal and sudden overthrow, which he met. That overthrow conveys a solemn and impressive lesson to you. From his awful fate, learn what you may look for, should you ultimately be found among the incorrigible workers of iniquity.

For the Mother's Magazine.

APPEAL TO FEMALES.

"We are verily guilty concerning, our brother."—*Genesis* xlii. 21.

WHEN to expunge a foul blot from national character, the great, and wise, and benevolent, combine their energies, it becomes not those of humble name, or obscure station, to remain indifferent. The weaker sex, who depend for safety and protection on others, have immense interests at stake, in the morality and purity of the community. Their plea of want of power, can scarcely be admitted as a fair release from responsibility, since the moralists, and even the politicians, of our own day, have asserted, that no evil can obtain great predominance in the community, without the permission of females. :

The cause of Temperance, which has already wrought such wonders, and has still a giant's work to perform, claims their earnest co-operation. Surely they, whose duties and felicities are involved in the domestic and maternal relations, should be peculiarly and painfully watchful against every approach of a sin which desecrates home's hallowed sanctuary.

We do not, of course, address those who have given their

hand to the Destroyer,—who, in the strong language of inspiration, have “made a covenant with the grave, and with hell are at agreement.” We are sensible that scarcely any agent, save the voice of Him who raiseth the dead, is available to break their bondage. But they, who, with regard to this insidious poison, literally obey the precept, “touch not, taste not, handle not,” and suppose themselves absolved from all other effort :—*are they therefore absolved.*

My sisters, if we assent to the proposition, that not to prevent sin, when in our power to do so, is as blameable as to have aided in its perpetration, are we justified in supineness, while such multitudes are going down to the grave, with this leprosy in their skirts, and in their soul? Do we, to the teaching of example, add the whole weight of that influence, which the courtesy of an enlightened age, and the condescension of the religion of Jesus, have in these latter days accorded us? If we are conscious of remissness, let the words of the poet admonish us—

“Lo! our not doing, is set down
Among our darkest deeds.”—

Let the word of inspiration counsel us, to avoid the anguish with which the erring sons of Jacob exclaimed, “We are verily guilty concerning our brother.”

Intemperance is by the fireside—at the household board—in the nursery,—*have we nothing to do?* We whose affections have taken root by that fireside,—whose province it is to make that household board subservient to health and heavenly gratitude,—to whom that nursery is the garner of the fondest hopes for time and for eternity :—shall we perceive, amid those sacred haunts, the footstep of the enemy, and *slumber?*

Wife!—who by a solemn vow before men and angels, hast entered into a union which death alone can sever, has it been your fate to see the vice of intemperance casting a deadly shadow over a heart in which, next to heaven, was your confidence? And day by day, and hour after hour, as you watched its fearful ravage, have you been vigilant, not to upbraid, not to argue reproachfully, but to repress your own sorrows, to render home *desirable*, to re-awaken those affections which are the guardians

of purity and peace? Above all, were your supplications unceasing to Him who "turneth the heart of man, as the rivers of waters are turned?" If so, though the harvest of your labours may have perished—though the disruption of your hopes, nothing earthly can supply—still you will have escaped that deeper torture of reflecting, that you are "verily guilty concerning" him who was once "your more than brother,—and your next to God."

Mother!—whose duties are laid deeper than any vow of the lips, even in the immutable strength of a love that cannot swerve,—have you counselled your offspring in this matter, "rising up early, and late taking rest?" Among those habits which modify character, did you inculcate the control of the animal appetites,—the superiority of happiness derived from intellect and virtue, to the fleeting pleasures of sense,—the nobleness of subjugating the flesh to the spirit? Did you oppose with your frown, with the force of your authority, the first aberration from these principles? Did you fully set before them the infirmity of their nature, the dangers that surround them, the necessity that they should seek help from God? At dawn, and at noon-day, and in the hush of midnight, was there a lifting up of your heart, that they might be "temperate in all things?" Yet, should it be your lot to behold *one* whom you had nurtured, blot the inheritance of his ancestors, and sink into the drunkard's grave,—God forbid that you stand before His tribunal, and say, "I am verily guilty, concerning"—whom?—not the brother whose habits you might not have been able to influence,—not the husband, whom it was not your province to control,—but the child, whom you brought into life, and loved more than life,—the child, for the first pencilled lines upon whose soul you are accountable,—because it was intrusted to you as soft and unsullied wax, that you might stamp it with the seal of heaven. L. H. S.

'The guilt of one sin is a greater misery than a thousand crosses.

Virtue is the first quality to be considered in the choice of a friend.

For the Mother's Magazine.

DIVINE INFLUENCE ON CHILDREN.

"I will pour my Spirit upon thy seed, and my blessing upon thine offspring." *Isaiah* 44. 3—"In the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy." *Acts*. 2. 17.

"Dear Mother, I wish to talk with you," said my little daughter, as she took my hand, and led me into her father's study—"And what do you wish to talk about, Mary?"—"Will you tell me one thing," said she earnestly, as the tears filled her eyes; "How shall I stand before God? How shall I appear before him? I have often thought that I had given him my heart, and hoped I was his dear child, but I fear I am not ready to go and stand before him!" A momentous question truly, and one which has often agitated the bosom of this little girl. As I have frequently contemplated with admiration and gratitude, the effects of the Divine influence on her heart and character, I have been led to inquire, "Do we sufficiently appreciate the inestimable blessing?—and after all, do we take the natural steps to secure it for our children?"—"I will send the Comforter, and he shall take up his abode with you," said the ascending Saviour—The Comforter—celestial, infinite, and omnipotent Helper—kind and tender companion of our way, to soothe our sorrows and sustain us under the pressure of earthly care and toil—daily with us in the closet to bear up the unuttered petition to the throne,—nearer than the nearest friend—faithful till the dying hour!—What a promise! What a friend amid the dangers and temptations and trials of life, ever at hand to "hide us in the secret of his pavilion." Fainting and weary in the laborious ascent of life, what could we do, unsustained by this Great "Helper."—And then to think of the rich clusters of heavenly fruit where He resides; the "love" which never faileth; the "joy" which lights the countenance, the "peace" which passeth understanding, seated upon the brow; the "gentleness" which dwelt in the Lamb—the "goodness" unwearied in diffusing happiness, the "faith" which fastens on invisible things, giving to the follies of this vain world their just insignificance.—I

ask, do we appreciate such a friend, and not ardently desire his intimate friendship and constant presence, in our hearts and in our houses?—Does He receive that affectionate gratitude and confidence which He has a right to expect? And do we take to Him our little ones, with the assurance that He loves to dwell in the heart of a child? Do we endeavor to impress upon their young minds the most agreeable and attractive conceptions of his character,—teaching them to pray for his aid and guidance along the path of childhood, as the greatest blessing God can give? Do we watch the emotions of their spirits, ready to welcome the first approach of this benignant Friend? And are we exceedingly anxious, lest, in their childish folly, they grieve his tenderness and weary his patience? If the writer has been led, of late years, to lament the wounds and neglects she has inflicted on such an exalted Intercessor, and if she esteems it her highest honor to teach her children to admire, and love, and seek his favor, “more than the finest gold,” to Him be the glory,—to Him be praise for every kind suggestion! But the results are most happy. In the infant soul his voice has been heard. Along the gay steps of childhood, He has been a welcome Friend; and in the more sober years of youth, his visits are esteemed the golden periods of existence. Yes, sooner than we expect, He comes, as if his favorite spot was the heart of a little child. What a Friend for our children, when “father and mother forsake them!”

“Mother, I can’t tell you how happy I felt in prayer this morning! When I gave myself to God, it seemed as if there was a *sun in my soul*,” said a little child, a few days since. Truly,

“He is a Sun to guide our way,
And turn our darkness into day.”

Let us think more of the Comforter, the dying gift of our Lord,—seek for Him, not as a visiter, but companion,—open our hearts as a home for His dwelling-place. Let us instruct our infant children to love the name of the Holy Comforter, and seek His help in their first petitions. Let us beware of slighting Him—of *living without Him*! Let us take heed

lest we presume to train our children in the right way, without His daily assistance. And in our meetings for prayer and consultation, let there be united and fervent supplication for this best of God's gifts, for our beloved children. What a discovery will it be, should we find, as we enter the eternal world, that a thousand blessings were ready for ourselves and children, which could not be given, because in our earthly pilgrimage we thought so slightly of the Holy Spirit,—so faintly desired his abode, and were so willing to have Him depart from our houses. We "receive not, because we ask not."

UNHAPPY MATRIMONY.

Mrs. Sproat, in her "Family Lectures," justly remarks: A great portion of the wretchedness which has often imbibited a married life, I am persuaded, has originated in the neglect of trifles.

Connubial happiness is a thing of too fine a texture to be handled roughly. It is a plant that will not even bear the touch of unkindness; a delicate flower, which indifference will chill, and suspicion blast. It must be watered with a shower of tender affection, expanded with a glow of attention, and guarded by the impregnable barrier of unshaken confidence. Thus nurtured, it will bloom in every season of life, and sweeten even the loneliness of declining years.

Enemies have always been found the most faithful monitors; for adversity has ever been considered as the state in which a man most easily becomes acquainted with himself.

Covetousness knows no mercy; nor can a lover of money be a lover of his neighbor.

THE MOTHER'S MAGAZINE.

VOL. VI.

APRIL, 1838.

NO. IV.

For the Mother's Magazine.

THE MOTHER'S FACE.—(Continued.)

BY T. H. GALLAUDET.

THE wonderful provision which the Former of our bodies has made, by means of a very curious and elaborate apparatus of nerves and muscles, to enable the soul *to give expression to the countenance*, furnishes additional evidence of the importance of our subject. I have lying before me a work of 218 pages, quarto, devoted to its illustration:—"Essays on the Anatomy and Philosophy of Expression," by the distinguished Charles Bell, of London. Did time permit, a brief analysis of this work would be laid before the reader. But the writer fears that should he attempt it, he would exceed the limits assigned him. He cannot refrain, however, from giving this very condensed view of the subject. The soul is connected with, and acts upon, the whole corporeal system. The heart sympathizes with this system. The heart and the lungs are united in the closest sympathy. They are acutely alive to the changes and exertions of the human frame, and to the various affections of the mind. *Intimately connected with the heart and the lungs, and also with each other, are the organs of speech and of expression,—the voice and the countenance,—through which the soul manifests its thoughts and feelings.*

All this shows the wonderful contrivance of that Being who formed us,—what skill he employed in thus establishing the union between mind and body in relation to this subject,—and

what strong claims it has upon our attention. Has he done so much to give expression to the human countenance, and to make it both *the index and agent of the soul*, and must it not in its power, and character, and habits of expression, have an influence of immense weight? Would God have provided such an admirable piece of mechanism, to furnish an intercourse between mind and mind, if the most important uses were not to be made of it? In appreciating and employing the various means of influence with which the God of nature and of grace has furnished her, for the training up of her children, can the prayerful and conscientious mother discharge her duty, without regarding these uses, and deriving from them their practical results?

Can *all* mothers employ this peculiar means of influence to advantage? Are not the habits of expression of some faces so fixed, that no change in them can be effected? Can very plain and homely countenances command the wished for results? Other inquiries of a similar kind might be made, and tend, perhaps, to produce discouragement. But, although *young mothers* will undoubtedly possess some peculiar facilities in the accomplishment of the object, older ones need by no means despair. And so far from mere symmetrical beauty of countenance affording the best adapted apparatus for the highest order of intellectual and moral expression, it is often the case that it is *too tame and uniform* for this; and that plainer features have more striking and decidedly interesting manifestations of the intelligence and benevolence of the soul. How often does it happen, that what is called *a very handsome face*, after a familiar acquaintance, loses its charm, and fades away in the estimation of the beholder into downright insignificance; while plain, and sometimes almost ugly features, seem, as they are observed day after day, to be acquiring a singular and increasing loveliness. It is the *soul* that makes this difference. The character and movements of that soul, give intellectual and moral expression to the countenance; and *this expression, when it is what it should be, constitutes the highest order of beauty.*

She who is not too old to cultivate more and more of the *spirit of Christ*, is not too old to improve in all the heaven-

like expressions of countenance; and she who has received from nature the plainest set of features, has a noble triumph to gain, in causing *the beauty of mind* to be so shed over them, as to lead others to wonder how such homeliness can be so lovely.

(TO BE CONTINUED.)

For the Mother's Magazine.

HINTS TO YOUNG LADIES—No. 3.

ON EDUCATION.

FEMALE education, even with all the improvements it has undergone in this enlightened age, is still very defective. The causes are few, and easily removed by the hands that move the springs of society. May I hint at some of those causes?

1. In the education of females, the place they are to occupy, and the duties they are required to perform, are too much disregarded. In the first creation, Eve was made because it was not good that man should be alone. Possessed of a social principle, Adam needed society. God, therefore, formed a companion for him, and gave her to the man. Thus plainly are her place and duties indicated in her original creation.

That education, therefore, is manifestly defective, which fails to regulate, strengthen, and elevate the female mind. You must be taught to think, to think seriously; to investigate truth; to go down into the well where it is said to be hid, and bring it up; to meditate, reflect, review your decisions, and act from rational conviction, intelligently, and from principle.

Look at that thoughtless girl. What security is there to her moral principles? She may have formed no deliberate consent to sin. But she is thoughtless. She is a child of mere feeling. Innocent, perhaps, in her folly, yet what a subject for deception! How easily might the destroyer take her in his toils! She has always leaned on indulgent parents, or others, and has never thought of self-protection. She can hardly be said to

have character. That is still to be formed. And what if she is exposed to form it amid temptations thick and strong! Who would guarantee her integrity? But give her knowledge,—that is power. Let her mind be strengthened by the conflicts of opinion, by the excitement of study, by the quickening influence of argumentation; let great principles be thus established, and her intellectual character formed and elevated by an education, which puts her on her own resources, and develops them. Can such a lady be imposed upon? No. Place her in any community, alone and friendless. She has mind, she has knowledge,—that is power. She can do something. That commands respect. She *will be* respected. She will receive attention. She is worth something to the world. She acts her part in the great business of life, and her actions tell on the great interests of man.

As intelligent and just views of truth are the best means of giving strength to the intellect, and firmness to purpose, it is plain, that *the education of the mind* forms the proper subject of female instruction. Yet how widely different from this is the practice of many parents, and the notions of many young ladies. Some seem never to have entertained the thought that the ordinary modes of education belong to them. I have seen some ladies, and mothers too, who seemed to think it vulgar for ladies *to study*. The idea of taking a part in the active duties of life hardly enters their minds. To rise before the sun, belongs, in their view, to poor people, hirelings, slaves. To be usefully employed in company, to be found with a book, or at work, would mortify them exceedingly. They live for—they know not what. They will die—they know not when. They will go—they seem to care not where.

2. A second mistake in female education is the neglect or misdirection of the social principle. This principle may be regarded as one of the distinctive characteristics of man. It implies something more than brute instinct, and is elevated above mere animal pleasures. It involves the exercise of the highest qualities of the head and the heart, and originates a class of refined pleasures connected with the immortality itself of the soul. Education, then, should be employed to develop, exercise, and

give direction to this principle, to distinguish it from mere animal feeling, to make it subserve a moral effect, and connect it with another and a nobler life.

In social intercourse, the prescribed rules of etiquette are often an affectation of refinement at the expense of all comfort, improvement, business, and even truth itself. Whenever truth is sacrificed at the door, sacrilege and profanation will be deemed no crime in the temple itself. It is far better to turn *your* bolt on the whole world, and be solitary, than vulgarly familiar, or associated with unworthy companions. Even suitable associations are often unprofitably conducted. Time is trifled away, and the door of improvement closed by a visiter, to whose usurpations your civility yields. Against such, is there no law? There certainly is. Introduce a profitable book. O, that will be very impolite. In whose judgment? By none, except those whose company you can well spare. *They* impose on you their authorship, and may *you* not in turn select yours, and introduce, if you please, another visiter? Change the conversation, that has become unprofitable. Insist on it. The premises are yours. If not, retire. Make your social intercourse profitable, at least not injurious.

But there are dangers and temptations in every house, not chargeable to visitors. With those who are always together, there is a strong temptation to seek after something new, to excite admiration or change the scene. Hence, slanders, exaggerations of truth, or glaring falsehoods, are often brought to the aid of a vacant mind.

Avoid the habit of ceaseless conversation on living characters. It cherishes a superficial manner of thinking, as well as a censorious disposition. Conversation, to be made profitable, must be mainly employed upon principles and facts; persons should be referred to incidentally, and with strict regard not only to truth, but candor and propriety. Some seem to think of little else than their neighbors. They are always in a state of excitement at the ordinary events of life. A pruriency of thought, which requires restraint, is thereby sometimes betrayed even by young ladies, little calculated to recommend them to those whom they seek to please. As a remedy for these evils,

which will be encountered more or less in every family, I advise you,—in the first place, *learn to be silent*. This is a lesson which costs nothing, and, early taken, may be easily learnt, but rarely attained, when an opposite habit has become inveterate. As a second means of defence against the evils of an ungoverned tongue, have always some sober, profitable subject of thought, which you may call up at pleasure. Ground pre-occupied, is not so easily entered upon.

3. A third cause for the defective education of females may be found in their imperfect apprehension of their own responsibilities. They too often entertain the notion, that as intellectual beings, it was not the design of Providence that they should associate with the lords of this lower world; and as to being helps to their lords, they think they were made only to be helped and waited upon. Fatal misapprehension! Let their protector, by one of a thousand casualties constantly impending, fail in business,—must they not share his adversity? Let him die, and his estate be represented insolvent,—must they not **beg** their bread, or work for it? Do they not contribute their full share to success where it comes, and by their assiduous services, crown the blessing? And can these responsibilities be discharged by a mere puppet, a plaything? No. It requires a rational being, elevated in moral feeling, towering in intellect, rising with godlike man in his improvements. It requires a companion to do this. Is he not an intellectual being, and shall he be satisfied with the companionship of a mere animal? Is *he*, by causes constantly operating in his sphere of duty, rising in the scale of intellectual being, and shall *she* not proceed *pari passu* as his companion? Can she otherwise hold his respect, or be worthy of his companionship? She cannot. Be assured, when their plays and days of falseness are over, the other sex will seek ladies of cultivated minds and thought, on whom to bestow their confidence, and receive to their companionship.

4. A fourth bar to female improvement is the slavish control of fashion. Some notions of what belongs to the claims of society, are set on foot often by the thoughtless, or those **least** worthy of regard. They are practised on by a few, re-

ported by the loquacious, and finally required as necessary forms in society. These rules often come in conflict with every plan of intellectual improvement, and make mental dwarfs of our children. These children are thus early placed in the hand of intellectual nurses, who withhold all wholesome nutriment, and feed their immortal souls with the serpent's food.

5. Parental indulgence is another serious detriment to female education. Instead of directing their children in their education, children often direct their parents. When a child is put to school, and the lessons become hard, she flinches. Then is the time for salutary discipline. But instead of commanding her to persevere, the parent announces to the teacher that the dear creature is dissatisfied, and she must be withdrawn. Thus, before she has time to prove the pleasures of acquisition, she is taken from her studies with the remembrance only that they are bitter.

6. The indiscreet flatteries of friends oppose another obstacle. As soon as a young lady can calculate the disbursement of her pin-money, write a billet intelligibly, and finger the piano a little better than her grandmother, she is set up as a prodigy, and finishes her education.

7. Self-conceit, which is cherished by every influence of this kind exerted on her at home, unnerves the spirit of enterprise, and is the end of effort. She is then past improvement, because she is her own paragon.

8. Prematurity is another bar to progress, which is often met even before the course is fairly commenced. Little girls too soon become young ladies, and are then too old to go to school. Here improvement stops. You will never be too old to learn whatever you have not learnt before.

These causes combined, still operate to hold female education in practice far behind our theory. Young ladies stop short in their literary course, and put out their own light. Instead of taking the lead, they become subjected to foreign influences, and a consequent mental imbecility that prepares the unhappy subjects for any deceptions, which the designing and wicked may seek to practise on them. It is affecting to see how many

of the sex are *degraded* even in Christian countries. But deceptions are not often practised on well-educated ladies. It is the ignorant, and those whose education has been *misdirected*, who are deceived to their ruin. We say again, knowledge is power. It is, therefore, a defence, and where its munitions are stored, nothing is wanting to render the citadel impregnable, but true moral courage, which may be called the courage of **TRUE MORALITY**.

For the Mother's Magazine.

HINTS ON THE CONVERSION OF CHILDREN.

BY C. A. GOODRICH.

AFTER an anxious interval of some years, the Holy Spirit appears again to be extensively abroad in the land, reviving the churches, and bringing sinners to the obedience of the gospel. In nearly every religious newspaper, which now issues from the press, is to be found the grateful intelligence, that a revival has recently commenced in some city, town, or village. And while the work appears to be progressing with great power, it is characterized by unusual stillness, and deep solemnity. This is gratifying. It is an evidence that it is peculiarly *God's* work, and, therefore, one in which those who become converted may be expected to prove, to an unusual extent, the sincere, persevering, and efficient disciples of Jesus.

Judging from what is taking place in this vicinity, I am led to believe, that a great number of *children* are subjects of the work. It is therefore a season of peculiar interest and anxiety with parents. Many parents are not prepared for such scenes as they are witnessing within their own habitations. They scarcely know what credit to give to such early convictions and conversions; and they feel quite incapable of imparting appropriate instruction to such young and tender minds; or of guiding them safely through the anxious period of thoughtlessness and spiritual concern. Recent circumstances having led

the writer of this article to some reflections on the subject, he takes the liberty of forwarding a few brief suggestions for the Magazine, for the coming month, with the hope that they may contribute to the comfort and assistance of such parents, as, without much experience, find their children spiritually anxious, and looking to them for instruction and guidance.

1. No good reason can be assigned, why children even of tender years may not be converted.

Instances of such conversions are recorded, in all periods of the church. The Scriptures make mention of some—Samuel, Josiah, Jeremiah, Timothy, &c.—in whose hearts divine love sprung up early. Thousands of others, in the progress of time, have doubtless been born into the kingdom of God early. But there is reason to believe, that the number is far less than might have been. Why? Evidently from the prevalence of an opinion, that children are incapable of understanding the gospel system. Hence, they have been neglected; and this neglect has resulted, as might have been expected, in the conversion of comparatively few. But, as more correct views have prevailed, and children have received greater attention, more have been converted. The Sabbath school, religious books adapted to the youthful mind, the distribution of plain, simple tracts, and maternal associations, have wrought, and are working moral wonders. A foundation has been laying for a wide spread moral and religious influence, and we are beginning to see its legitimate effects. God is evidently honoring these efforts. It is now certain that truth can tell on the hearts of children, as well as on the hearts of older persons; provided it be adapted to their understandings. And as the adaptation of means is still better understood—as time rolls on, and we approach nearer to the day of Millennial light and glory—we shall doubtless see a far greater number converted in the very morning of their being. Out of the mouths of babes and sucklings, God will ordain and bring forth praise.

2. Parents have great encouragement to pray, and labor, for the immediate as well as early conversion of their children.

This encouragement they have always had; but they seem not to have appreciated it. They have prayed for it, as a bless-

ing to be expected by and by ; they have instructed their children, with the hope, that it would not indeed be labor lost ; but they have felt that the seed sown must lie in the soil, perhaps *for years*, and *then* spring up. They have sung and believed—

Though seed lie buried long in dust,
It shan't deceive our hope ;
The precious grain can ne'er be lost,
For grace insures the crop.

But they have not prayed and labored, as expectants of an *immediate* harvest. Parents are bound, indeed, to pray for, and instruct, their children, although no immediate results are seen ; and in many instances none are perceived. Such efforts, however, will not be lost—their instructions may be expected ultimately to exert an important influence—their prayers will be remembered by a God of faithfulness. But the conviction is gathering strength, that parents may expect a more immediate answer to their prayers—a more speedy effect of their labors and instructions, in the conversion of their children, at an earlier period of life, than they have been wont to do.

3. Parents should not expect their children ordinarily to be exercised with as deep, or as protracted distress, as persons of maturer age.

In point of *fact*, children need a change of heart as truly as the sinner of threescore and ten. But the circumstances of children are widely different from those of sinners of riper years. They are far more susceptible to the truth—they are more ingenuous—their consciences are more tender—their fears more easily excited—they have not sinned as flagrantly, nor as long. Sin has not taken so deep a root in their hearts. Although guilty, their stains are by no means of so crimson a dye—the habits of sin have not become so confirmed and inveterate. Why, then, expect the same appearances in them as in hardened offenders ? Why the same degree of alarm ? Or the same poignant distress ? Or the continuance of these ordinarily for the same length of time ? In the natural world, the tender shoot bends and breaks more readily than the thick set and consolidated oak. Why may it not be so in the moral world, in

respect to the heart of a child, compared with that of the obdurate and obstinate sinner? A rill of water is more easily turned than the channel of the deep and majestic river. The incipient flame more easily extinguished than the wide-spread and devouring fire. It may be so in respect to the affections of the soul. They may be more easily turned towards God in the morning of life, than in after years. It may be true, that the distress of a child for sin a single day, may ordinarily prepare that child to yield up its heart to God more cheerfully—more entirely, than the distress of a sinner a whole month, who has attained to the age of fifty years. True, God is able to effect the subjugation of any sinner, however inveterate his habits of sin may have become, in a single moment;—but if analogy—if the reasonableness of the case—if observation and experience are worth any thing, children should not be expected to be distressed as deeply, or as long, as sinners of maturer age, and in whose hearts the vicious principle has acquired corresponding strength.

Hence, parents should not hastily decide, for the foregoing reasons, that their children are not converted. On the contrary, let them indulge the hope that they are so. Let them presume it, until they see satisfactory evidence to the contrary. If it be not a real work of grace upon the heart, they will be likely ere long to discover it; whereas, if it be, by too great distrust, they will throw the little disciple of Jesus into the dark; and though the light which has dawned there may still glimmer under the incumbent cloud, and may one day burst forth; still the struggle may be long and difficult—the glory of God in the conversion of that child may be procrastinated, the good which it might accomplish, even into tender years, be prevented, and its progress in grace long be impeded.

In one respect, parents are often inconsistent, and, I fear, chargeable with unbelief and ingratitude. They pray and labor for the conversion of their children—hail the incipient thoughtfulness with joy, and watch the progress of anxiety and distress with alternate hope and fear; and when, at length, the countenance of the little immortal brightens into joy—when it expresses its love for Jesus—immediately the parents, filled with

apprehension and distrust, exclaim, "This is impossible! This is too much to expect!" Now, it is far wiser to admit the evidence which exists, and to cherish the hopes which their children indulge—cautiously, prudently, indeed, but with just so much assurance as not to repress the joy, confidence, and zeal of their child. If spiritual life has not been begun there, the seeming evidence of it will soon fade away—if it has, smile upon it, foster it, that it may spring up, and bring forth fruit to the glory of God's grace.

4. Parents must not ordinarily look for the same amount of evidence, in respect to the conversion of their children, which they often see in persons of maturer years.

Although children are generally more ingenuous and undisguised than older persons, their sympathies are more easily touched—their fears more easily excited; at the same time, they are more ignorant of the feelings and workings of a wicked nature, and have less understanding of the gospel as a system, and find it more difficult to give expression, in appropriate language, to their feelings and exercises. These, and other considerations, viewed in combination, lead us to doubt, whether children generally may be expected to present the same evidence of their conversion as others do. There are instances, doubtless, in which the evidence is full and satisfactory. Some such cases have fallen under my own observation; but I think there is a general feeling of distrust, in respect to the conversion of children of tender years. This distrust probably arises, in part, from the considerations already suggested. And to these may be added, that truly converted children are found to be children still. The life and buoyancy incidental, and even appropriate, to their age, will manifest themselves, and sometimes in a form and to a degree which may appear to the more advanced Christian inconsistent with grace in the heart. But due allowance should be made for their age, ignorance, and excitability. "When I was a child," says Paul, "I spake as a child, I understood as a child, I thought as a child." This should be expected, in respect to children who have been born into the kingdom. They will not unfrequently appear destitute of the seriousness, consideration, and consistency, which would seem

to be the necessary result of piety; yet, it will be found, that they have their seasons of tenderness, and self-reproach, and repentance. Such states of the mind often occur, without any apparent cause. Thus they may pass on for some years, the evidence of their piety, upon the whole, increasing; yet not so clear and satisfactory, at any time, as to leave parents and friends no reason to doubt respecting them. At length, may be a revival occurs. During this, their hopes are swept away, and passing through a season of conviction and distress, they come forth as the decided, and henceforth established, friends of Christ and his cause. Often, in such cases, the friends of the child, and the child himself, dates his conversion from this latter period; whereas, the change was effected years before, and the evidence of it would have continued to brighten, through all that period, had parents and friends been more faithful in the cultivation of its piety.

It was the intention of the writer to embrace some other, and perhaps more important, topics in the present article; but limited as to the space which he is permitted to occupy in the Magazine, he is obliged, though reluctantly, to append to this article

(TO BE CONTINUED.)

For the Mother's Magazine.

LETTERS ON INDIA.—BY A LADY.

No. VII.

MY DEAR NIECE—

Temples are more numerous in India than houses for Christian worship are in this country. There is seldom a village or a hamlet so small, that it has not a temple. And where there is no temple, there is one place or more of worship, where the idol is set up under a tree, or by the wayside, or in the open field. There is no such thing in India as being without god, and without hope. Every man has a god, and all indulge

a hope that it will be well with them after death. Though they are not so sanguine in their expectations of happiness, but they will admit that the *chances* may be against them. And their consolation is, "who knows." The heathen are quite unable to understand the distinction we make between a *nominal* and a real Christian. They cannot comprehend how one man, born in a Christian land, is a Christian, and another is not. And how a man should be named after Christ, and not receive him as a guide and teacher, is to them unintelligible.

Heathen temples are not built by communities, or associations, but by individuals. A rich man, as a matter of merit, builds a temple, consecrates it to some god, whose image he places in it, and then provides priests, servants, lights, and whatever of furniture is requisite for burning incense, making offerings, sacrifices, &c. Whether he sets up a well known and universally acknowledged god, or whether he introduce to the pantheon a new deity, is of little consequence. If the temple be a splendid one, and there be a good array of servants and gods' wives, there will be no want of priests, and offerings, and worshippers. In one instance, during my residence in India, a rich native built a temple and put a god in it, to which he gave *his own name*. And another, the murderer of his mother, was deified and worshipped, till prohibited by the interference of the English government.

Immense sums of money are expended in temples. They are usually built of stone, which has been hewn and sculptured at great expense. And many spacious and beautiful places of worship have been excavated from the solid rock.

The temples of the Hindoos are not, as many suppose, the places of public concourse, where the people assemble for the purpose of receiving religious instruction, or for social worship. No service of this kind takes place at the temple. Individuals come at their option, worship in solitude, and retire. The morning is the more general time for worship. Many come also in the evening. The ordinary mode of worship is this: the worshipper having left his turban and upper garment at home, repairs to the temple of *his* god, (for every man becomes a votary of whatever god he chooses,) bringing a vessel of

water, or a handful of rice, for an offering, or a little incense, or a garland of flowers. He enters the temple, presents himself before the god, joins his hands, and makes a low salam; then bathes the image, by pouring the water that he brought in his vessel over his head; puts the garland of flowers about his neck, burns incense, and prostrates himself several times before the idol. It is seldom, however, that an individual is found so devotional as to go through with these several mummeries. Circumambulating the image, is a common mode of worship. Repeating over the names of different deities, carrying them about in solemn procession, and honoring them by making presents to Brahmuns, are all ways of doing homage to their gods, and "making righteousness."

Besides the gods of the temples which are for public worship, every family have their household deities for private worship; and as the people seem to be left at their own fancy, as to what god they shall worship, they select one who is famed for cures of diseases, or for conferring riches, or the removal of difficulties, or protection in the hour of danger. Thus these imaginary deities become rivals in their pretensions to benefit their votaries. If a man is not prospered under the auspices of one god, he will, on the recommendation of a friend, select another one, who has the reputation of being particularly propitious in the thing desired by the worshipper.

Religion with this wretched people is a mere matter of ceremony. It has no application to the heart. A man may sustain a high religious character, and still be very immoral. If he has performed some tedious pilgrimage, and visited some holy place, or endured severe penance, by these means he has accumulated righteousness which he may dispose of to another, or make it a source of livelihood to himself. He becomes a mendicant the remainder of his life, and fares more sumptuously on the hard-earned labors of the people, than those who labor. There are a great number of religious beggars, and they are the most impudent, disgusting, and outrageously indecent men, of any caste in India. Yet they are deemed the most devoted and holy. Such are the fruits of one of the most refined and learned systems of idolatry on the face of the earth.

But I will detain you no longer on the character and condition of the Hindoos. Our correspondence must here close. Allow me, however, a word in conclusion. You have a faint picture of a heathen nation before you. You see their condition, and you know how to contrast this with your own. Nothing but a bad moral character, the direct and necessary result of paganism, makes them to differ from us. In many respects, they possess natural advantages over the people of our own country. They have a productive soil, and to them a pleasant, salubrious climate. Their country is full of romance and interest. And there we find all the materials for rearing up a most interesting and lovely church. Nothing but Christianity, operating in all its benign influences, is wanted to render the Hindoos a rich, prosperous, and virtuous people. Christianity is an infallible remedy for all their woes—a fountain from which alone can flow the streams of living waters, making rich in this world, and crowning with infinite riches in the world that is to come.

In view of these things, what ought American women to do? God has done much for them, and great is their responsibility—and correspondingly great is their duty.

And now, my dear niece, in taking my final leave of you, permit me to ask, do you feel your own personal responsibility in this momentous work of foreign missions? We may not hope the work will be accomplished till there is a deeper feeling of individual responsibility. While this is left to the church, or to the Christian world, it will never be done. But when every individual Christian shall feel and act right, and thus bear his and her own responsibilities, we may expect the desires of our hearts to be accomplished. Let us then *do our* part, and pray God to quicken his people to the discharge of their duty in reference to a dying world. Then shall the kingdom, and the dominion, and the greatness of the kingdom, under the whole heaven, be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Yours, &c.

For the Mother's Magazine.

LECTURES TO MOTHERS.

DEAR MADAM,

As your Magazine is nearly the only publication in the whole Christian world, devoted to the great class of persons—Mothers—I send you a few hints upon what I think ministers might do. God places pastors in his family—the church—on purpose to improve every member. Christ compares his people to sheep; and his command, “*Feed my sheep*,” never can have a more beautiful application than to mothers. And as I go around among the families of my congregation, it often occurs to me, that “*she who rocks the cradle, rocks the world*.” How much more the church! And is it not strange, that so few pastors take any special care to feed their flock with appropriate food.

About three years since, having previously had some solemn reflections on this subject, I called all the mothers of my congregation together, and gave them a familiar lecture. This was so well attended, and so well received, that I have continued the same practice since. And the Maternal Association have inserted an article in their constitution, by which they agree to request such a lecture once a quarter. This is a public lecture; and at the last, I invited all the ladies, old and young, to attend. More than two hundred accepted the invitation; and I believe this service will be of much permanent benefit. I find much satisfaction in it myself. It keeps the subject before my own mind, and allows me an opportunity to discuss certain things, which I should not otherwise name once in ten years, if I did not wholly overlook them.

I wish to request all the ministers of Christ in our land, and world, to make this trial, at least for one year. I am sure many dear mothers would bless them with many prayers and tears, and much affection. Nay, the effort itself would prove a blessing to each minister, ten thousand times worth its expense. Brethren, let us “try.” Yours, &c.

A PASTOR.

For the Mother's Magazine.

THE DEVOUT CHILD.

EVERY child that has read the Bible attentively, will remember what is there said about the prophet Samuel. But perhaps very few children have thought much about his childhood, and his early piety, by what means Samuel came to grow up to be such an eminent and useful servant of the Lord. It is for this reason that I wish to call the attention of children to a few striking facts in the early history, character, and experience of young Samuel.

His mother, whose name was Hannah, or Anna, which signifies *grace*, was a very good woman. She exercised great faith, as will be seen from the fact, that she asked God to give her a son, and that she dedicated him to God, even before his birth.

It cannot be doubted but that Hannah often prayed with her infant son, and taught him much about the great and good God who made heaven and earth. Hannah did not intrust her little child to the care of a nurse, but she nursed him, and took care of him, and instructed him *herself*.

When she went up to Shiloh to worship in the temple, she took her young son with her, and there she and her husband publicly dedicated him to God, and they offered sacrifices and burnt offerings to the Lord, as was customary at the dedication of infant children.

We must suppose that Samuel was at this time a very amiable and intelligent child, for it appears from the history that Hannah left him with Eli, to wait upon him, and to minister in the temple. If he had not been thus amiable and intelligent, he would not have been so willing to be left with a stranger, and probably Eli would not otherwise have been so willing to receive him under his immediate care. He was probably a pious child at this time. His mother must have instructed him how to pray for himself, for it is said of Samuel, that he worshipped the Lord there. There is something very beautiful and

touching in the language of this pious mother, as she departed from the temple; probably laying her hand on the head of her son, she exclaims, "I have lent him to the Lord. As long as he liveth, he shall be lent to the Lord."

Not long after Samuel went to live with Eli, he received what seems to us a very wonderful message from God. It was, to be sure, somewhat different as to manner from what God speaks to children now, but no more wonderful, or more kind, if we consider the benevolence and power of God. This message which God gave to Samuel was very short and explicit, and easily understood, and easily complied with. Those are the best teachers who first gain the attention of their young pupils, and then give them short, explicit, and easy lessons.

Young Samuel was early distinguished for a few things, which it would be well if every child would strive to imitate. I do not see why every child who is religiously instructed, may not be distinguished for the same qualities of heart, and the same upright conduct.

He was an *obedient child*—he was a *lover of truth*—he was *honest*—and he manifested great *moral courage*. Oh, that every child who may read this simple story, would strive to practise these noble virtues.

It is very natural for children to inquire, "in what way did God speak to Samuel?" It is probable that there was an audible voice, and that there was a visible appearance. For it is said, "And the Lord came *and stood*, and called as at other times, Samuel! Samuel!"

When Eli perceived that God had spoken to Samuel by night in a vision, he asked him in the morning, what message God had delivered to him. Samuel, though he feared to tell Eli, lest it should displease him, yet he did not dare to dissemble. No, he did not in the smallest particular attempt to disguise the truth. He frankly told Eli all that God had revealed to him about Eli's family, and the severe and awful punishments he would inflict upon his house, and upon his two ungodly sons. Though Samuel must have known that it would exceedingly grieve Eli to hear such painful tidings, yet Samuel did not dare to tell a lie.

If a child will begin thus early to obey his parents and teachers, to speak the truth, and to pray to God, and to worship him, and to obey his commands, and will be careful not to grieve the Holy Spirit, then God will as assuredly speak again and again to the heart and the conscience of that child, as he did to Samuel.

If a child ever feels solemn, or sad, at the recollection of his sins, or at the thought of dying, or if his heart feels grateful to God for giving him pious parents, or a faithful Sabbath school teacher, or food, or raiment, or any other good thing, or if he feels sorry that he has done wrong, and has displeased God, or his parents, or a brother, sister, or teacher—he may be sure that it is God who thus speaks to his heart and conscience. It is the silent, but persuasive voice of the Holy Spirit, speaking to him in gentle whispers. A child in such a case should never refuse or neglect to go by himself immediately, and tell God all that is in his heart; and if he does, then he may be sure that God will, by his Spirit, speak to him again and again, and tell him something else. Whenever a child feels a secret desire to pray to God to give him a new heart, or to bless his parents, or his brothers and sisters, or when one has done him an injury, and grieved him, and he wishes that God would make them sensible of this wrong, and soften their hearts, and forgive them, he should tell God all that is in his heart, and ask God, for Christ's sake, to hear his prayers, and to grant his requests. When a child does this, and does not harden his heart against God, he may be certain that God's spirit, the "revealer of secrets," "the comforter," will speak to him again and again, and tell him something more still.

It was just in this way young Samuel was trained up to be a minister and a prophet of the Lord. He hearkened, when young, to the counsels of his mother, and to the counsels of Eli, and this prepared the way for him to obey the voice of the Lord.

It was because Samuel was so obedient when young, that God so signally blessed him, and made him happy, when he became a man. This was the reason, too, why he became so useful, and did so much good as a judge in Israel.

Perhaps some child, who shall read this account of young Samuel, may feel inclined to think, if not to say, Oh, if God should speak to me, as he did to Samuel, in a loud voice, and called me by name, I should not dare to disobey his voice.

Let such a child remember, that when God first spoke to Samuel, Samuel did not know it was the Lord who called him. He thought it was Eli, and yet he strictly obeyed, though it was in the darkness of the night; and the voice came at three different times, yet Samuel did not think it a hardship, or complain that it was an unseasonable hour, or that it was dark, and he was afraid, or that it was disagreeable to leave his warm and comfortable bed. How ready Samuel was to take counsel of Eli! It was Eli that instructed Samuel whose voice it was that called him, and what he must answer, if the voice should be again repeated. Children should remember, that spiritual blessings not only came to Samuel through his attention and obedience to the pious counsels and advice given by his parents, and by Eli, but that God has ordained that it shall be the same with all children to the end of time.

Samuel implicitly believed what his parents told him—what Eli told him—and to the monitions of the spirit of God; and he was cheerful and prompt to obey their pious commands. In conclusion, I would say to every child, whether young or old, if they are disobedient to their earthly parents or guardians, despise and reject their counsels, they would not listen, or be persuaded, though one arose from the dead;—remaining disobedient, they cannot expect the blessing of God upon themselves, or to be useful to others, or to enter heaven when they die.

For the Mother's Magazine.

FAMILY SCENES.—PARENTS SHOULD HEAR BOTH SIDES.

"MA', can't I have two apples this evening? Charles had four to-day, and would not give me one."

"I did not think Charles could be so selfish. Where did he get them?"

"One of the boys at school gave them to him. He had four; can't I have two?"

Presently Charles entered.

"Charles, how could you be so selfish and ungenerous, as not to give your brother a part of your apples, when you had so many?"

"I did offer him as much as I had, Ma, and he would not take it."

"Yes, you offered me the half of one out of four."

"I should certainly think, Charles, you might have given your brother a whole apple at least. You may go without any this evening, and he shall have yours."

"Now, Ma, I'll just tell you how it was. You know our teacher took us to walk. One of the boys bought some apples, and gave me four. I gave one to our teacher; one to a boy who had given me a piece of cake; I could do no less than give one to the boy who walked with me, and I offered Frederic the half of the one I had left. Now, do you think that I ought to have given him any more?"

"Frederic, is this so?"

"I don't know, ma'am."

"Have you any reason to doubt it?"

"No, ma'am."

"Did not Charles offer you half of the only apple he had left?"

"Yes, ma'am; but I think he might have given me a whole one."

"I do not. I think he acted very properly in the distribution of the apples, and very generous in offering you the half of what he had reserved for himself. Your partial representation was most unjust, and made me judge Charles wrongfully. I regret having condemned him unheard, and for your unfair representation, I shall insist that you forfeit your apple, so that instead of getting two, you will have none; and I hope this little circumstance may teach you ever after, that even in this world, 'honesty is the best policy.'"

For my own part, I laid the lesson to heart, and regarded it as one more illustration of the obligation we are under to
"hear both sides."

B. Y.

EXTRACTS OF LETTERS.

Middletown, Conn., Jan. 2, 1838.

MY DEAR MRS. W.,

Our last maternal meeting embraced an unusual number of mothers, and an increased interest was apparent. After the usual exercises, I brought forward the October Number of the Magazine, containing Mrs. Coan's letter from the Sandwich Islands, and spread her anxieties and solicitude before the ladies, which is indeed a searching appeal to every band of Christian mothers in this highly favored land.

Their destitution of books, &c., is enough to make our multiplied publications cry out against us; for it is to be feared that many of them are laid aside without even a perusal. When these self-denying sisters, who are bearing the heat and burden of the day, express themselves willing to give up a part of their necessary food, can they but obtain each a copy of the Mother's Magazine, surely we cannot turn a deaf ear to their call; and I am happy to add, that we did not. Four ladies placed in my hands a dollar each, to be applied in securing four volumes of the Magazine, to be sent to Mrs. Coan, and applied by her.

E. M. R.

Wilmington, Delaware, Feb. 9, 1838.

MY DEAR FRIEND,

At a recent meeting of our Maternal Association, Mrs. Coan's letter from the Sandwich Islands was read, and the following resolution was unanimously adopted: "Resolved, that our Secretary be requested to forward five dollars to the publisher of the Mother's Magazine, with a request that five volumes of that publication be sent to the following missionary stations, viz., Mrs. Cochran Forbes, Hawaii, Sandwich Islands; Mrs. Schneider, Broosa, Asia Minor; Mrs. Wilson, Cape Palmas, Africa; Mrs. J. J. Lawrence, Madura, Southern Asia; and Mrs. Newton, Lodiana, Northern India."

A. M. J.

Danbury, Jan. 23, 1838.

DEAR MRS. W.,

I send you thirteen dollars to aid in furnishing the bound volumes of the *Mother's Magazine* to our missionary sisters at the Sandwich Islands, agreeably to Mrs. Coan's request. I hope the effort to send an entire set to each of the fourteen stations will be successful.

M. E. K.

For the *Mother's Magazine*.

A HYMN FOR CHILDREN.

O Jesus, our Saviour, in mercy behold us,—
 The lambs of the flock need the Shepherd's kind care;
 In the arms of thy love condescend to infold us,
 For there we'll rest safely,—O there, only there.

From evil protect us,—thy spirit imparting,—
 And lead us, repenting, our sins to deplore;
 From the fold of thy pasture in folly departing,
 To wander from Jesus, the Shepherd, no more.

O guide us, and keep us, till meeting above,
 The joys of thy presence in heaven we share;
 Still encircled secure in the arms of thy love,
 Forever to rest there,—O there, sweetly there.

G.

ERRATA.

In the January No., page 17th, the 8th line from the bottom, instead of "asserting," read *assenting*. On page 18, the 12th line from the top, instead of "contrast," read *constant*; and on the 14th line of the same page, instead of "and the mind and heart," read, *on the mind and heart*. In the February No., page 30th, second line from the bottom, instead of "does not scoff," read, *dares not scoff*.

Stereotyped by F. F. Ripley,
 New York.

THE MOTHER'S MAGAZINE.

VOL. VI.

MAY, 1838.

NO. V.

For the Mother's Magazine.

HINTS ON THE CONVERSION OF CHILDREN.—Concluded from p. 85.

BY C. A. GOODRICH.

THE principal topics discussed under the above title, in the preceding number of the Magazine, were the following :—

1. No good reason can be assigned, why children, even of tender years, may not be converted.
2. Parents have great encouragement to labor for the immediate, as well as early, conversion of their children.
3. They should not expect their children, ordinarily, to have as deep, or protracted distress and conviction, as older persons.
4. They must not look for the same amount of evidence in respect to the conversion of children, as they often see in persons of maturer years.

I will now add, 5.—Children need, anterior to their being awakened, and during the progress of their thoughtfulness and concern, a simple course of instruction.

One reason why children are not converted earlier, is, it is believed, that the instruction imparted to them is not adapted to their capacity. The style of preaching at the present day is, perhaps, better fitted for this purpose than formerly ; but it is still, to a great extent, above their comprehension. Indeed, it is often above the easy comprehension of a majority of hearers. Ministers, who are themselves at home in the field of theological learning, are, perhaps, not sufficiently aware of the ignorance of hundreds, to whom they minister in word and doctrine. With greater simplicity of style, and with plainer

illustrations, they would probably effect more than they do. Be this, however, as it may, the discourses ordinarily delivered from the American pulpit, are not within the comprehension of youth and children. It is not claimed that they should be ; but ministers should learn sometimes to be simple, as well as profound—to feed the lambs of the flock with “milk,” as well as the older portion with “meat.”

Select a child of the age of twelve years, who is under religious anxiety, and who attends at the sanctuary for religious instruction. Suppose the subject of discourse to be Repentance, or Faith, or Love.—As these subjects are ordinarily discussed in the pulpit, what can he comprehend ? He is told, perhaps, that repentance consists in sorrow for sin—hatred of it—confession of it—and a determination to forsake it. These general representations are all true ; and the remarks in illustration of the topics are all true ; but he will often return, with no distinct ideas respecting it. But suppose I descend in my illustrations to the level of that child's understanding. I say to him, I will teach you what repentance is. Suppose, then, my child, you should go to your father's money-drawer, or pocket-book, and take thence a dollar, without his knowledge or consent. This would be wrong—an act most unfilial, and wicked. It would be stealing, which is a violation of the command of God. That money is not yours, but your father's ; and you have no right to take it, without his knowledge and consent.

After a time, you yourself begin to think you have done wrong. Your conscience troubles you. You feel guilty. You feel so, whether your father knows your wicked act or not. If he knew it, he would be offended with you, and very justly. Perhaps you begin to be *sorry* for what you have done, and the more you ponder upon it, the more you regret it. At length, you feel so distressed in view of your guilt, that you resolve to go, and confess to your father, what you have done. May be, for a time, you are kept back, by the fear that he may not be willing to forgive you. Still, you feel that whether he is willing to forgive, or not, it is your *duty* to regret and confess what you have done. You resolve to go—



you do go—you enter his presence, and with a broken heart, and flowing tears, you tell him all. “Father!” you say, “I have done wrong—I know it—I feel it—I will never do so again. Father! will you forgive me?” This, my child, is *repentance*. This is a feeling, which you should exercise toward God—your Father, who is in heaven—for all the wrong that you have done him; for all that you have done contrary to his commands; for loving this world better than you love him; for playing on his holy day; for disobeying your parents; for taking his name in vain; for all that you have done wrong, or thought wrong, or desired wrong, in all your life. All these you should regret—all these you should confess to God—all these you should promise never to repeat again. This, child, is *repentance towards God*. This is what Jesus Christ meant, when he commanded all to repent. This you must do, or you cannot be saved.

Again: suppose a child is under religious anxiety, and you wish to give him a clear and distinct notion of *faith*. From a common pulpit discourse, on this subject, he would not be likely to obtain it. He needs something better adapted to his understanding. The manner in which Mr. Cecil taught his little daughter what is meant by faith, is the simple kind of illustration which a child will understand, and which will present a clearer view to his mind, than, perhaps, a long treatise on faith, in the common style.

Cecil’s daughter “was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said,

“‘My dear, you have some pretty beads there.’

“‘Yes, papa.’

“‘And you seem to be vastly pleased with them.’

“‘Yes, papa.’

“‘Well, now, throw them behind the fire.’

“The tears started in her eyes, she looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice.

“‘Well, my dear, do as you please; but you know I never told you to do any thing which I did not think would be good for you.’

"She looked at me a few moments longer, and then—summoning up all her fortitude—her breast heaving with the effort, she dashed them into the fire.

"‘Well,’ said I; ‘there let them lie; you shall hear more about them another time, but say no more about them now.’

"Some days after, I bought her a box full of larger beads, and toys of the same kind. When I returned home, I opened the treasure, and set it before her; she burst into tears of ecstasy. ‘Those, my child,’ said I, ‘are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now, that has brought you this treasure. But now, my dear, remember, as long as you live, what FAITH is. You threw your beads away when I bid you, because you had faith in me, that I never advised you but for your good.’

Another simple illustration of Faith, which a child will easily understand, is given by Mr. Abbot, in his "Corner Stone."

"A father was once amusing a number of children with an electric machine; and after one or two had touched the knob, and received the shock, they drew back from the apparatus, and looked upon it with evident dread. The father presently held out to them the jar, uncharged, and consequently harmless, and said distinctly, but without emphasis, ‘If you touch it now, you will feel nothing. Who will try?’ The children drew back with their hands behind them.

"‘You do not believe me.’

"‘Yes, sir,’ said they with one voice; and several hands were held out to prove their faith; but they were quickly withdrawn, before reaching the dangerous knob. One alone, a timid little girl, had *that kind* of confidence in her father, which led her really to trust him. The rest believed his word, but had not *heart-felt* faith in it. Even the little believer’s faith was not unwavering. You could see on her face, when the little knuckle approached the harmless brass ball, a slight expression of anxiety, showing that she had some doubts and fears after all; and there was an evident feeling of relief, when she

touched the knob, and found, from actual trial, that her father's word was true, and that there was really nothing there."

Having thus given the child an idea of what faith is, even although it be towards a father, a foundation is laid to show him what faith is towards God. Faith towards a father is confidence in that father—in his veracity, kindness, &c. Faith in God, is confidence in his truth, mercy, benevolence, wisdom, &c.

Children are often told that they should *love the Lord Jesus Christ*; but I have sometimes found a difficulty in a child's mind, how it can love an object so distant, as it imagines Jesus Christ to be. Christ is represented as in heaven—he has never seen him; and being so far off, the little heart finds it difficult to love an object under such circumstances. A case of this kind recently came under my observation. I sat down, and talked after this manner:—

"Now, C——, suppose your father was at Boston; you could not see him—but could you not think of him?—could you not think of him as your father?—and could you not love him just as affectionately as if he were here present?"

"Yes, I could."

"Well, then, it is not necessary to see a person, in order to love him?"

"No."

"Suppose, then, that you should hear of some good person, whom you yet never saw, and whom you may never see; yet, you have heard of him—of his kindness, his excellence, his benevolence, and other good traits of character; now, could you not love such a person?"

"Yes."

"Why, then, cannot you love the Lord Jesus Christ? You do not see him—but you can think of him—how good and glorious he is—the chief among ten thousands, and the one altogether lovely. You do not need to see your father in order to love him, and now you perceive you do not need to see Jesus Christ in order to love him."

To this she assented. It was all quite plain that how dis-

tant soever Christ seemed to be from her, it was as easy to love him as if he were present.

Children are often exhorted in another form to love Christ—i. e., *to give their hearts to him*. In many cases, they know not what is meant by this language, nor what they must do. A short time since I found a child, who had been anxious some days, and was still weeping over her sins. Among other things, I told her she must give her heart to Christ; but upon inquiring whether she understood what was meant by this language, she hesitated. I then addressed her as follows:—

“Suppose you had something in this room, which you valued greatly—more than any thing else in the whole world; and suppose the Lord Jesus Christ should come to you, and say, ‘I want you to give me that. I know that you love it—you love it better than any thing else, and better than all other things—but I want you to give it to me.’ Now, M——, what would you do? would you give it to him?”

The tears flowed faster still; and while her little heart seemed to be almost bursting, and, from the excess of her feelings, she could scarcely articulate, she replied, “Yes, I would give it to him.”

“Would you give it to him freely—at once—now?”

“Yes, I would.”

“Well, M——,” said I, “you love yourself better than any thing else—and better than all things in the wide world—and now Christ wants you to give yourself to him—he wants your heart. He says, Give me thine heart; he wants its love, its confidence, &c. Now, will you give yourself to him?—will you give yourself now?”

“I will,” she said—“I do.”

These pages may meet that child’s eye, and I will add no more respecting the scene. Time will tell, whether that heart then surrendered to the Lord Jesus—whether, at that moment, began the workings of a faith, which, in its progress, will, through grace, bring home to glory.

Admonished that it is time to draw these remarks to a close, I will only add, that children are able to comprehend doctrines which are difficult and abstruse, if unfolded to them by simple

and easy illustrations. Such illustrations they need. And it cannot be doubted, that often times little minds have been under the influence of the Spirit of God—they have been awakened—distressed for sin, and might have entered into the kingdom of God, in the very morning of life, and then continued to grow stronger and stronger—to shine with increasing brightness to the close of life;—but have been prevented, either because they were entirely neglected, at this critical period, or because religious instruction was imparted to them in a manner which they could not comprehend.

Let parents, then, in imparting religious instruction to their children, especially during a season of thoughtfulness, study to adapt themselves to their childish understandings;—let ministers of the gospel not be afraid that they shall be charged with weakness, if they sometimes speak to children in children's language; especially, if by that means they may bring them early into the kingdom of Jesus. Paul, who, in the order of his intellect—in deep erudition—in logical acumen—in bold and lofty elocution, was never excelled;—who, by the force of truth, could draw “from a startled monarch a free avowal of his partial convictions”—who could so vividly spread out before another monarch the terrors of a coming judgment as to make him tremble—who could enter the schools of Athens, and dispute with her philosophers, arraying against them, to their confusion, the recorded sayings of their own authors;—Paul, who combined the loftiness of Isaiah, the sublime conceptions of John, the noble energies and burning zeal of Peter;—Paul could come down on every befitting occasion. He taught others to do so—he so practised himself. “If the trumpet,” says he, “gives an uncertain sound, who shall prepare himself to the battle? Except ye utter by the tongue words easy to be understood, how shall it be known what is spoken?”

Let this one example suffice. Not a rush did Paul care in what estimation he might be held by the proud philosopher, if by inculcating the simple, and to him foolish “doctrines of the cross”—and that in “words easy to be understood”—he might win some. In a single word, let ministers remember—that the

simple sling of David is sometimes more appropriate than the cumbersome armor of Saul.

For the Mother's Magazine.

THE MOTHER'S FACE.—(Continued.)

BY T. H. GALLAUDET.

IN the preceding numbers we have considered the influence which the human countenance possesses in forming the character of children—the obligations which rest upon mothers to give this subject vastly more of their attention—and the practicability of their carrying into effect, in their daily intercourse with those around them, the suggestions which have been made. To aid them in doing this, by a few simple directions, is the object of the present number.

If, as we have seen, the countenance is fitted to be *the index and agent of the soul*, then the first and fundamental direction for attaining uniform habits of intelligent, cheerful, and benevolent expressions of the features, is to enlarge the mind with *useful knowledge*, and to cultivate ardent and diffusive *piety in the heart*. And by the latter I mean, that love to God and to our fellow-men which will bring under its sway not only the general principles of conduct, but the thoughts, the feelings, the temper, and the habits, as continually developing themselves in the domestic circle, and the various, daily intercourse of life. I mean a *Christ-like disposition*, formed and acting under the influence of the Holy Spirit; flowing out in good will to others; seeking constantly to do the will of God, and to glorify him by an active and self-denying benevolence. "Out of the abundance of the heart the mouth speaketh;" and *out of the abundance of the heart the face looketh*. Let the heart be right—that perennial fountain of feeling—and the countenance will show forth its internal affections, and be *the portraiture* of what is excellent and lovely within.

It will usually do this, so far as to give a general and abiding expression of winning benevolence to the features ; but that this expression may be the more striking and efficient in its influence, some further directions are necessary for its attainment.

If the heart is right, let all the kindly and happy movements of the soul show themselves through the countenance, without reserve or constraint—spontaneously, freely, uniformly. In infancy and childhood, the law of our mental and bodily union leads us to do this ; and how delightful is the result in the ever-varying, transparent expressions of the face, letting us see without concealment or obscurity the cheerful workings of the thoughts and feelings. But, as we grow older, diffidence, false modesty, caution, or some other constraining motive, operates to check the easy and natural movements of the countenance ; and not a few carry about with them faces in which it would seem as if all the muscles of expression had lost their power—cold and heartless as the chiselled marble. What a pity thus to render useless for the very important purposes for which the Author of our being designed it, the human countenance, so curiously and wonderfully made, and to deprive the soul, in harmony with its Maker, and full of pious and benevolent feeling, of this efficient instrument of action and influence.

What did Christ mean when he said, “He that hath seen me, hath seen the Father?” Was there not, in addition to the other manifestations of his divinity, a heavenly, a *God-like expression* pervading his general air and manner, and *especially his features*, which enters into the true import of this his emphatic declaration ? God has furnished the followers of Christ with the skilfully-wrought and elaborate machinery of expression in their countenances, *that they may imitate him in this respect* ; that they may do good in this way, as he did ; that they may, by their *very looks*, diffuse a moral influence of great power, and *let their light thus shine before men, and glorify their Father who is in heaven*. The devout heart is drawn to God in the contemplation of the beautiful and magnificent objects with which the works of nature abound. It sees God in them. It admires and wonders, and is filled with grateful adoration towards the Creator and Governor of all things. But

where, amid all his works, is God so distinctly to be seen as in the human soul, when his *own image*, once lost, but restored again by the influence of his own spirit, is impressed upon it? And where, and how, does this renovated, God-like human soul, show itself so clearly, as when it beams forth in the features of the face, responding to its holiest and most heavenly affections? Is it not the duty of Christians *thus* to manifest their divine parentage to each other and to the world? What is it but the languid and inactive state of the *Christ-like disposition within*, and the want of an ingenuous, frank, and cordial temper—a readiness to commune easily, naturally, and freely, with their fellow-Christians—which destroys, or greatly diminishes, in so many cases, the influence which a countenance happily formed by nature for doing much good, might otherwise exert?

I repeat it, enlighten the mind; cherish with devout prayer, and under the blessing of the spirit of grace, a pious and benevolent heart and happy and cheerful feelings; lay aside a false modesty, and an ill-judged reserve; and let the countenance respond to and obey all the right and kind principles and movements within. Let the features, in this respect, have full play. Throw the soul into them. Set this whole machinery of expression in motion. Its ease of motion will daily increase. Its language will grow more and more various, inviting, and impressive. Under the blessing of God, children will understand its import, and yield to its power; and mothers will find in it a *more efficacious auxiliary* than many of them may have yet been aware of, in the training up of their children *in the nurture and admonition of the Lord*.

For the Mother's Magazine.

HINTS TO YOUNG LADIES—No. 4.

HABITS OF STUDY.

If mental education belongs to the female sex, we are not to conclude there is any suspension, in their favor, of the ordinary laws which govern mind in general—they *must study*.

Habits of study are formed during the period of education. Whatever those habits may be, they usually follow us unchanged through life. They commence in the nursery under the mother's eye, receive a strong direction in childhood, are matured at the school, and become settled forms in character and practice.

These habits are not, therefore, the growth of a day, nor limited to the school-room, nor even to the period of pupilage: they are interwoven with the character we form, and lie deeply at the foundation of it. They belong to the entire period of this life, and determine, to a great extent, the surpassing interests of the life to come.

I say, then, make your education *a business*. If you consider what the mind is, in its immortal nature, its large capacities, its deep and quick sensibility, living here in its minority, and embracing endless years in its maturity; if you consider that it is here placed at school in preparation for eternal life, the matter of education may well be termed a *business* worthy of all attention, and claiming your most vigorous efforts.

We are here in an intermediate state. Why? Because we are neither angels nor devils. We are under a course of education which will prepare us to associate with the one or the other, and this is the object of our existence here. Surely, then, education must be considered the business of life, and until this is distinctly admitted, there is no hope that life will ever be conducted in any manner appropriate to its ends.

What is worthy of your immortal powers? What is a work and employment suited to a being thus constituted, the "dim miniature of greatness absolute?" What, if not the exercise and improvement of his understanding faculties? What, if not advancement in the knowledge, love, and service of God? We cannot love what we do not know. Had Adam never known sin, he never could have loved it. It was his privilege to know only good; he came to know evil by transgression. A knowledge of God furnishes us with an object, and with right affections—we love him: this makes us happy. So a knowledge of his works excites emotions of pleasure in the exercise of gratitude and love, of admiration of the wisdom, power and

goodness of God in the plan of grace. On the knowledge of God, therefore, is founded all Christian character, grace, and enjoyment. "This," said an apostle, "is life eternal—to know thee, the only true God, and Jesus Christ, whom thou hast sent." And the difference between the present and heavenly state is, that here we know only in part, but there we shall know even as we are known. But knowledge is not given by intuition. Here, and probably there, its different heights are successively attended by labor, by thought, reasoning, comparing, reflection. We rise in the scale of intellectual being by study. We are made more like God by knowledge, sanctified knowledge—with the affections, concurrent and controlling all. Our habits of study, therefore, measure our capacity for happiness, and, to a great degree, our happiness itself.

Seek to know yourselves in your mental constitution, capabilities, and responsibility. This is necessary to the formation of right habits, not less in our intellectual, than in our moral natures. Whatever distinctions may be made in the powers and operations of the soul, it is the mental state of *thinking*, which commences moral action, and is employed to effect every improvement, both moral and intellectual. Intellectual philosophy, how difficult soever as a science, is yet a practical subject, and so far belongs to the studies of an early period. The power of abstraction, for example, is that by which we are enabled to excel in any study. It should, therefore, be formed into a habit. It increases our mental power on the principle of a combination of forces. How far it may be made subservient, too, to a moral effect, it is very easy to see. The frequent complaints we hear, even among good people, of wandering thoughts in devotion, sometimes on the most solemn subjects, and the most solemn occasions, arise from the want of this habit. The mind thoroughly disciplined and accustomed to self-control, would easily shut out the world and its vanities, either for the purposes of study or devotion. I cannot, therefore, too earnestly recommend to you the diligent cultivation of this habit.

That we have the power to give direction to our thoughts is true in the experience of all. The exercise and cultivation of

this power is the thing to be aimed at. It not only increases the amount of acquisition—it strengthens the mind. When you have read page after page with a wandering mind, you have not only lost your time, and failed to add to your stores of knowledge; you have weakened the mind, and render it, by every successive relaxation, less capable of application and effort.

Have your appropriate hours of study, and extend the arrangement through life. Never permit yourselves to feel that there can be any period when your intellectual or moral improvement may stop. You are immortal. What will you do in the other world, but rise and advance in knowledge and holiness? The same progress belongs to time. You must not think to lay aside study when you leave your school. When *your* improvement stops, you take others with you. Society will conform to your habits. Keep up with the literature of the age, and your intelligence will be the best excitement to your brothers and contemporary young men. Let your centre table ever indicate, in the furniture of new works and periodicals, an elevated taste. If your severer studies are interrupted by a call, which you would not reject, take up a book, discuss a review, or criticise a poem. This may be rendered profitable, and *you* can make it acceptable.

Your most important studies should be the subjects of regular review through life. When you have finished your Chemistry, Philosophy, or Geometry, at school, you have then only laid the foundation of a train of thought, experiment, and investigation, which should be interrupted only by death. You will find the attention, thus bestowed, an amusement, vastly more pleasant as well as more profitable than those frivolous amusements, which dissipate the thoughts as well as the time.

Seek opportunities, and improve them. We cannot always do a thing with equal ease. Sometimes circumstances, and sometimes a favorable state of mind, may aid our progress. These advantages should be embraced. This is one reason why some persons accomplish so much more than others. They watch opportunities, and do it while they can.

The mind is sometimes in a peculiarly felicitous state. Then direct its energies, and bring them to bear with the best effect on your object. Never lose a good thought. Place it in your scrap-book, to be pursued and carried out at your leisure. Although rules are valuable and important, let not your system cramp the mind, and detain it from a suitable accommodation to the change of circumstances. Direct the happy moment to its peculiar adaptations.

Fill up fragments of time with profitable thought. You will often be surprised on examination to see how much time you lose in the aggregate by trifling with moments. If any thing is to be deferred, remember you cannot defer time itself. That cannot be made to wait upon you. Wait, therefore, upon that. Employ every moment. Bring it to good account, and then "let it speed its flight." Why do some persons accomplish so much more than others? Not because they have more time, but because they make more of it, by the best use of all its parts. The day, the month, the year, is made up of minutes, and he who can trifle with a minute is in danger of losing a year. A habit of improving every minute is the way to lengthen life by accomplishing its great ends. "My kingdom for an hour of time," once said a dying Queen. If that hour is now years, do not trifle with it. It is worth more than a crown. A kingdom cannot purchase it. Yet a right improvement of it may secure to you a kingdom that is everlasting, and a crown that fadeth not away.

To accomplish these important ends, you must cultivate a thorough habit of classification, which shall refer every thing to its appropriate place. Your time as well as your objects of study must be subjected to this systematic arrangement. Classification is the great secret of success in study. The undisciplined mind acquires isolated items in detail. The methodical student is a wholesale dealer, who buys and sells by parcels. He can use a single piece as well as if he were limited to it. At the same time, he can supply a large demand.

Seek to make your studies a pleasure. The great art of happiness, is to make that a pleasure, which is our duty. Our happiness will then be in our common path; it will live with

us, and we shall not be obliged to go abroad for it. Business is always our duty, and study is our business. And can you doubt that those who are diligent in duty are more happy than others, who are idle? Occupation is favorable to mental quiet, peace, and self-respect. In order to be happy, we must have our own approbation. Can we have that approbation in a life of unprofitableness? We cannot; and therefore we cannot be happy in such a life. We must be laborious in our duties, and effective in our labors. That secures self-approbation, and also the divine approbation.

Let nothing interfere with your habits of study. While in a course of education, the steady and unchanged exercise of these habits is essential to your success. In all future life too, you will find it necessary to have some system, or you will have but little improvement. That which we love, we practice; and what we practice, we commonly love. We find time for what is important. If study is felt to be important, it will find a time and place. Habits, once formed, are stubborn things. Let them be good, and no matter how stubborn they may become. But remember, that *bad* habits, once formed, will be equally unyielding. First actions are well compared to the twig, which is easily bent; habits, to the tree itself, deep-rooted and unbending. Time strengthens its fibre, and enlarges the stock. Thus, habits confirmed are like the oak of an hundred years. It can never be bent nor made to yield to the application of ordinary force. Let, then, your habits of study, which are to give entire character to your future course, be carefully formed. Let them be good. Direct the stream at the fountain. The finger may trace a line in the sand on the top of a mountain, which shall direct a mighty river in its course.

A child may bend the cion which, then neglected, he will not be able, when a *man*, to move a hair's breadth. Be thoughtful then, while you stand at the fountain. Take heed how you direct the streams, which are to become in their progress broad and mighty rivers, irresistible in their course. Give direction to the vines, and straighten, prune, and cherish those twigs, now under your control, by whose shade you will wish


to repose in the noon-day of life, and in the lassitude of age. Begin with right habits, and you will end with right feelings.

For the Mother's Magazine.

NEWARK MATERNAL ASSOCIATION.

Report of the First Maternal Association of Newark, presented February 6, 1838.

THE First Maternal Association of Newark was formed in 1819. This is its nineteenth anniversary. It commenced with a band of twelve, four of whom have been called away from the toils and sorrows of earth, to join, as we trust, the general assembly of the redeemed in heaven. These were Mrs. T., Mrs. H., Mrs. C., and Mrs. M. The first were removed in 1824; the latter in 1833. These deceased sisters left ten children, over whom the surviving mothers are *by covenant* bound to watch; and whom they are pledged to bear before the mercy-seat each day, while they have hearts and lips to pray for their own children. To those who were associated with these departed mothers, and who have for years watched over their bereaved children, it must be affecting to know, that five of these ten have, since the death of their mothers, publicly avouched the Lord Jehovah to be their God, and have had their names enrolled among his visible people. Mrs. T. left three children, all of whom are of this number. Her youngest son, after having passed with honor through his collegiate course, commenced a preparation for the sacred ministry in the Theological Seminary at Auburn. But a Providence to us inscrutable, suddenly checked his course of earthly usefulness, and removed him, we hope, to a higher school, and to a holier sphere. He, with three of his fellow-students, was drowned by the upsetting of a boat, in June last. But God, who brings good out of evil, has made this sudden bereavement the apparent means of spiritual good to his older brother, who on the last Sabbath united with the First Church.



Mrs. C. left two daughters and a son. The daughters are both professors of religion, and married. One of them is the wife of a clergyman.

It may be added, that each of these families is blest with a second mother, judicious, prayerful, and kind.

No record was kept by this society previous to the commencement of 1834. Since that time, minutes have been regularly taken.

We now number sixteen mothers, and, including the nine children of deceased sisters, 78 children. Twenty-three of our children have already passed away into the eternal world ; four during the year that has just expired. Eighteen are professors of religion ; four have become such during the past year.

Our regular meetings are on the Tuesday succeeding the monthly concert for prayer. We had ten during the last year. In May we united with the Second Maternal Association, and were addressed by Rev. A. D. Eddy. In January, June, and August, it was our privilege to be addressed by that venerable and now departed saint, Rev. Dr. Griffin ; and as we shall no more be permitted to listen to his instructions, it may be well to collect the records then made, and henceforth carry them in our hearts as the memento of a departed friend.

January 1.—"He spoke of the duties of mothers under three divisions: PRAYER, which should be believing, and agonising, and constant; INSTRUCTION, which should be addressed to the understanding and conscience, and should be frequent, growing out of the common incidents of life, or the more peculiar providences of God ; and EXAMPLE, which should be such as to make the children feel each day *that their mother is a Christian*. They should *govern* with urbanity, and yet with a firmness that will secure obedience. These remarks were followed by a fervent prayer for a blessing on the Association, and for the early conversion of our children.

June 6.—He again addressed us. His remarks enforced the duty of *securing implicit obedience ; of setting a holy example ; of watching over our children, especially on the Sabbath ;* and of urging our petitions with a firm reliance in the blessed assurance presented in the 13th verse of the 11th chapter of

Luke: "If ye, then, being evil, know how to give good gifts unto your children, HOW MUCH MORE shall your heavenly Father give the Holy Spirit to them that ask him?"

August 8.—He met us for the last time. He made a short address upon the *influence of a mother; declaring it to be, in his opinion, the most important human agency usually employed in training children for heaven.* He closed with prayer, in which he alluded affectionately to what, under God, *some of us* owed to mothers now in heaven."

The average number at our meetings during the past year has been only six.

The pieces read have been principally from the *Mother's Magazine*, a work which should, and we trust will receive, the contributions of the wisest and best minds in our land, and which is commended to the perusal and prayers of each member of this Association, eleven of whom are subscribers.

And now, beloved sisters, from this necessarily imperfect account of the proceedings of this society and of God's dealings towards it, what can we gather to stimulate and to encourage us, in the great work to which, as mothers, we have been called? *To stimulate?* Let the new made graves of four of our beloved children; the stricken hearts and the affecting appeals of these beloved mothers; the admonitory voice, to which we have listened *for the last time*: LET THESE ANSWER. Is there any thing *to encourage?* That five of these bereaved children have been gathered into the fold of the Good Shepherd, and that in all eighteen of our number have been hopefully rewarded, is surely cause for grateful praise. Let us thank God, and take courage. Here let us erect our Ebenezer, for hitherto hath the Lord helped us.

And now, what can be done to render this Association the means of greater good to our own souls, and to the souls of our children?

What *is to become* of these sixty-one immortal beings, who are as yet, we fear, without God and without hope? We know that unless help comes from above, they are *lost forever*. And are we seeking this help, in the diligent use of all the appointed means? Why, then, is not this *union in prayer* productive of

more glorious results? Is it indeed a *daily* union? And do we pray as though we were addressing a prayer-hearing and covenant-keeping God? What is the *meaning* of that promise, "If any two of you agree as touching any thing, it shall be done for you of my Father?" And why should we not plead this promise in faith, and rejoice in its fulfilment? Ah, we pray too little, and with far too little faith and desire. If a child is approaching the crisis of a dangerous disease, our hearts are constantly lifted to the Great Physician. Ah, we know not how near our children may be to the crisis of that malady which *kills the soul*!

The prominent object of this Association is UNION IN PRAYER. Let us so consider it, and prize it accordingly. I have read of an aged clergyman, who, after remarking that God was wont to give spiritual blessings to his children *according to their expectation*, added with tears, "For my part, I never expected much, and *God never gave me much.*"

A Saturday evening Concert is extensively observed by Mothers, each in her own closet. Shall we not resolve to observe it?

And may He who has appointed prayer, as his own chosen medium through which blessings are to descend upon his children, unite our hearts, increase our faith and desires, and speedily bestow an answer of peace!

The time is at hand when our last prayer will have been offered, our last warning given, and our work left, done or undone. It is a remarkable fact, that for more than four years no breaches have been made upon our little circle; *more wonderful*, perhaps, than it would be, if a tour next Anniversary, the seat of one of us should be found vacant, and her children motherless. Let us then adopt the sentiment of Him who said, "I must work the works of Him who sent me while it is day, for the night cometh wherein no man can work."

In behalf of the Association,

F. L. SMITH, Sec'y.

For the Mother's Magazine.

"HAVE HIM BRING HIS PAIL OF WATER IN THE MORNING."

THIS was an injunction frequently used by an old lady of my acquaintance, when urging the importance of prompt obedience in children. It was founded on the following fact: A lad whose friends wished to train him to some habits of self-denial, required him to bring a single pail of water each day, but without specifying any particular time. Nothing else in the way of business was required of him, and of course, the whole day was at his disposal. He, however, postponed his task as late as possible, and often till in the evening. His strength began to decline, and he was at length confined to his bed. A physician was applied to, and after examining his patient, declared him free from bodily disease; though in a state of exhaustion, as if in consequence of too much exertion. "What has been his employment?" inquired the physician. He was informed that no manual labor had been required of him, except to bring a single pail of water every day. And at what time did he bring it? "In the evening," was the reply. "Oh! that is the cause of his decline." "Have him bring his pail of water *in the morning*."

This anecdote illustrates some of the evils of indolence; a subject, but imperfectly understood, and very ineffectually guarded against in children. But, without entering into a detail of its evils in general, which all acknowledge, I shall confine my remarks to a few particulars, and to that stage of children, at which time, mothers are supposed to have almost the entire control. The mother who tacitly encourages a tardy obedience to her commands, little suspects the serious consequences which may follow. The first evil I would name, is its physical bad effects. And who has not witnessed the protracted distress occasioned in sickness, by delaying the proper remedies; for instance, in case of a toothache. How often is this evil endured, till nature is nearly exhausted, through dread of an operation, that would last but a few moments. Taking unpleasant medicine, which might have speedily restored the

invalid to health, has been delayed till recovery was hopeless. And even the feeling of dread, that accompanies these delays, is itself, (as related in the above anecdote,) destructive to health. But the influence of this tardy habit is still more fatal to the mental powers. Imbecility and irresolution are among the characteristics of a mind habitually permitted to delay the performance of duty. The early delinquent is generally, through life, distinguished by indecision of character. These evils, though greatly to be deprecated, are, however, not confined to the present life, and bear no comparison to the baneful effects of this tardy spirit, on the moral character, and prospects of our children. In christian communities, probably no single cause occasions the final perdition of such multitudes, as this habit of procrastination.

Let mothers then awake to this subject, and nip this ruinous propensity in the very bud. Let them not in a single instance allow in their little ones a tardy obedience to their commands. They will, in this way, not only do much towards preparing them for a useful and happy life, but will thereby most effectually prepare them for early submission to the authority of their heavenly Father.

SYLVIA.

For the Mother's Magazine.

THE SABBATH A DELIGHT.

Honolulu, Sandwich, Dec. 4th, 1837.

DEAR MRS. WHITTELSEY,

If it should not be deemed altogether superfluous, I would offer a hint to parents on the duty and privilege of calling "the Sabbath a delight, the holy of the Lord, honorable." While you are assiduously employing your talents to promote and facilitate the judicious efforts of mothers in training their precious offspring to the due performance of their filial, social, and religious duties, and in fitting them for those great and important services, which the exigencies of a world to be reformed, will unquestionably require of them, it is exceedingly desirable, that you and they should endeavor to secure every advantage which the Sabbath can afford, for giving a right

direction to the youthful mind, and a proper tone to the juvenile temper, and for the imploring and nourishing of those evangelical sentiments and principles in children, which in riper years will yield to them and to the world, a precious harvest of abundant and delightful fruits. To accomplish this, the anxious parent will feel it necessary to attend with care to very many particulars, varied materially by time and place. I select a *single* point as deserving special attention, for if it is overlooked in christian education, the main work will be likely to move heavily, or be finally unaccomplished. It is the *importance of calling the Sabbath a delight*, and making its anticipated return always welcome.

Children should be induced, if possible, very early, to venerate and love the Sabbath. Its appropriate duties are indeed delightful; and no reasonable efforts to make them *appear* so to children, should be willingly spared. Begin very early with children from 2 to 4 years old. It would be easy for a parent on Saturday evening, to say to a little group, in their joyful sports, "to-morrow is the Sabbath day, when you must not play at all," and to do this in such a way as to cast a gloom over the Sabbath, and produce aversion needlessly. Would it not be as easy, and far more happy, in the same circumstances, to say, "Children, I have been much occupied during the week with needful labor, and you have had many hours to amuse yourselves, while I could not so well attend to your instruction. To-morrow is a precious day of rest, from work and play, a delightful day which God gives us for more pleasant services, and delightful duties. I hope to be able to devote more time to your instruction, that you may be wise and good." Pursue this strain on the Sabbath morning. "Good children love the Sabbath day the best of all the seven. It is a holy day on which those who wish to go to Heaven, rejoice heartily to sing praise to God, and read and hear his word, and call upon his name. How kind the Lord is to them! He hears them, and blesses them, and makes them happy, and fits them to dwell with the blessed Saviour." Then let their attention be occupied with books, Sabbath schools, private, social and public devotional exercises as they advance in years, and as circumstances allow,

and so arranged as not to weary, or allow their energies to stagnate.

With a similar view, psalmody should be cultivated in families and in churches, not as a *primary* object, but a subordinate, yet an important one, to win the young, and secure their love to the Sabbath, and to assist them in the culture and expression of right feelings towards God. Christian families, if they do not sing at other times, should by all means sing at the domestic altar, Sabbath morning and evening. Should the father fail to lead his children to the throne of grace, the Christian mother must in some way supply this deficiency. Children should early be taught to sing, and to take a part in the family circle, the mother's closet, and the sanctuary. Parents who aim at the religious education of their children, should not be slow to encourage *good teachers of sacred music*, nor fail to give their children a comfortable seat in the house of God as soon as they can relish at all the songs of the sanctuary.

When I was a very little boy, and was carried three miles to church by my kind parents, and seated by their side, the singing at the house of God was delightful to me, while the other services were uninteresting, though conducted by one of the most able and esteemed ministers of Vermont, the Rev. Job Swift. When religion assumed an importance, and I could take a part in the singing in the family of my father, whose twelve children were singers, and could carry four parts with the freedom of ordinary choirs, the Sabbath morning psalm, "Sweet is the work, my God, my King," was very pleasant to my heart, and its effect not easily erased. From that domestic altar, I have been absent some twenty-five years, for seventeen of which I have been 10,000 miles off; yet those Sabbath morning labors seem present with me still.

From my childhood I have thought I could perceive a peculiar charm in the Sabbath morning, inviting to grateful praise. The light of the sun, the azure of the sky, and the face of nature, have not unfrequently appeared different from other days. And I think children may be taught to welcome the peaceful Sabbath, even before their hearts are interested in the service of God. And if this pause in the toils, the bustling avocations

and amusements of the week, is met with pleasure, then is the *seed time*, and if improved wisely, the reaper may overtake the sower, and the happy family "shall delight themselves in the Lord."

For twelve years past, I have been pretty uniformly gratified with the pleasing and peculiar stillness of the Sabbath mornings at the Sandwich Islands. Ordinary business and amusements are, for some reason, very generally suspended. The sound of the church-going bell breaks sweetly on this stillness, and the people who obey its call come chiefly on foot to the house of God, in a very quiet manner. And though I live in a city or village, of 5000 or 6000 inhabitants, there is, on the sacred day, little, among the natives, of that noisy pursuit of business, travelling, or pleasure, which is common in many places of equal population in more enlightened Christian countries. Interruptions from the movements of seamen on liberty, are later in the day, when they do occur. Our Sabbath mornings are pleasant seasons. I think my little children esteem them so, as do numbers of the natives. I have a desire that all my children should love and hail the Sabbath, and welcome it with a song. And though there are many psalms and hymns appropriate to the Sabbath morning already in general use, I have recently composed a hymn directly commending the Sabbath and its duties, which I wish all my children to learn, and occasionally sing, as the means of cherishing and expressing the feelings suitable to the delightful sacredness of the day, and to the important objects for which divine goodness has wisely consecrated it for the benefit of man. Should you think it adapted to promote such an object in a larger circle of your readers than my little-scattered family, or to aid mothers in the important duty of teaching their children to *call the Sabbath a delight*, I shall take pleasure in subjoining it,* as a small mite offered to the treasures of the "Mother's Magazine," and subscribe myself your sincere and obliged friend,

H. BINGHAM.

* The hymn referred to may be expected in a future number of the Magazine.

THE MOTHER'S MAGAZINE.

VOL. VI.

JUNE, 1838.

NO. VI.

For the Mother's Magazine.

THE MOTHER'S FACE.—(Continued.)

BY T. H. GALLAUDET.

IN addition to the directions given in the preceding number, for cultivating those expressions of countenance, on the part of the mother, which will have a happy influence in the education of children, some other considerations are worthy of notice:—

Habit will be constantly making the accomplishment of the object to be attained, more and more easy. The feelings will flow spontaneously to the face, and find the muscles of expression ready to respond to them. A new source of enjoyment to the individual will begin to develop itself. The free play of the features will react upon the soul; the very movements of which will thus have fresh life and elasticity imparted to them. The countenances of the children, catching the spirit of the maternal influence, will beam with brighter and fairer looks, and mind meet mind, and heart sympathize with heart, more intelligibly and closely.

In this way, too, the parent will find greater facility in the government of the children. For *their countenances* being early trained to a frank and full expression of the internal workings of their souls, their peculiarities of thought and of feeling will be the more readily discovered, and *the beginnings* of what is wrong within them be more easily checked. Their happy dispositions, their kind and amiable tendencies, their ingenuous and docile traits of character, will more clearly, also, be shown in their earliest and faintest buddings, and receive

the prompt and fostering care which they need. The children will soon see the reproof, or the approbation, of the parent, as they merit the one or the other, in the very expression of the features. *This expression, if it is only a plain and decided one, will, in most cases, control them.* To govern, therefore, by the eye, and the auxiliary movements of the countenance, is what every parent should aim to effect. Let there be genuine affection to the child in the heart of the parent,—a true regard to its best good,—an abiding sense of accountability to God,—a constant reliance on his aid,—self-possession, firmness and decision,—and, under the influence of such a spirit, *let the resolute determination to be obeyed, and to enforce authority, show itself in the eye, and countenance, and general air,*—and it is astonishing to witness the prompt and unresisting submission which the child yields to it. On the contrary, how very early, even in infancy, does the little subject of the domestic dominion scrutinize the parental look, when authority is assumed, and take advantage, if it discovers it, of the half-averted, the unmeaning, the irresolute and wavering expression.

Let no mother, then, who hopes to govern her children well, neglect to cultivate these means of doing it, which the God of Nature has placed within her reach. If she has not the power and the habit of throwing promptly a commanding and decided expression into her countenance, when it is needed in the discipline of the family, let her begin immediately to acquire them. The muscles of expression are so constituted as to obey her will. Let the effort be made. Let it be repeated and persevered in. Success is practicable, and no great length of time will be needed to secure it.

In the further prosecution of our subject, did the writer not fear the trespassing on the patience of his readers, it would tend to show its great practical importance, to trace out the intimate connexion between *an intelligent and expressive countenance*, on the part of the mother, or teacher, of young children, and their quick and correct understanding of not a small portion of *the words of their mother tongue*. It is the occasion on which words are first used, and *the visible circumstances* attending

that occasion, and not any magical power in the mere sounds of the words themselves, which aid the child in the discovery of their meaning. *The countenance* comes in for its full share of these visible circumstances; and the more intelligent and expressive it is, and *suited to the occasion*, the greater facility will be afforded in the acquisition of oral language. Our limits will not allow of any thing more than a mere hint on this topic, and a single allusion to the well-known fact of the eagerness with which an intelligent child will watch and study the countenance of one who is addressing to it, for the first time, words with the import of which it is as yet unacquainted.

Before bringing his suggestions to a close, the writer cannot refrain from urging a review of his whole subject, and of its various practical tendencies, not only upon mothers, but upon all parents, and teachers of children and youth. He has been aware of *the philosophical cast* of many of the ideas which have been advanced. But Philosophy and Truth are one. The ore which we need for the most common purposes of life, is often found deep beneath the surface. Education can never be thoroughly understood as a science, or practised as an art, without a knowledge of the laws and movements of the mind. This Mind acts *through and on matter* before it can reach and influence other minds. A prominent part of this action is by the aid of *the machinery of expression in the countenance*, formed by the hand of Infinite Wisdom for this very purpose. How can we neglect the study and use of this instrumentality, and hope to succeed effectually in the training up of the young and tender mind, with the divine blessing, and on the best model?

For the Mother's Magazine.

HINTS TO YOUNG LADIES—No. 5.

HABITS OF THINKING.

HABITS of thinking indicate moral as well as intellectual character. As they help at first to form character, they are

the testimonies of it. It is truly said, "as a man thinketh, so is he."

You will distinguish between the habit and the attribute. Thought is an attribute of the mind. The *manner* in which its thoughts are directed, disciplined, and accustomed to proceed, forms its habit. The mind is almost as powerless to change these habits, when once formed, as the mighty river to roll back its waters. The laws of mind and of matter, although essentially different, are often similar in their operation. The finger that traces in the sand the little furrow, which gives direction at its source to a mighty river, is controlled by an intelligent agent. That agent may start and direct, by a similar volition, a little thought. But in the onward progress and maturity of that thought, the mind may become as powerless to control or turn it back as to stay the waters of a flood.

The mind may be regarded as one of nature's laboratories, possessing in itself the principle of perpetual motion, and constantly operative to the production of thought. This well-adjusted machinery moves steadily on. We can neither stop its motions, nor destroy the machine; yet we may contribute to retard or facilitate its operations, furnish it with material, direct its energies, and control the order of its thoughts.

The mind, then, should be much directed to the consideration of itself. Here is a world of wonders. How subtle its essence, yet how strong and vigorous its motions! How weak, frail, and bending under every infirmity of its clay tenement, yet how it reaches after eternal realities, and seeks to lay hold on immortality! How susceptible! How capacious of thought, and able to improve! What master-springs of power, reason, and expedient, does its history develop! Though often depressed and participant of physical infirmities, it often, too, shows its superiority and independent life by its vigorous and increasing energy, exerted amid bodily weakness and decay. Sometimes it rises even on the ruins of the body, and we seem to see it treading on "its earthly house" as it takes its upward flight.

The motions of the soul cannot be stopped. Who can cease to think by willing not to think? That very effort will give

energy to the mind. Destroy the body, and you but demolish its clay tenement. It leaps from the ruin, and fastens on the skies. As, then, physical changes cannot annihilate the soul, so there are no moral appliances by which we can stay the onward march of concatenated and eternal thought. The chain is unbroken; the first link riveted in eternal decree, the last link identified with eternal duration. We may as easily strike the sun from his orbit, or blot out the stars, as to annihilate a thought.

We cannot, then, stop the motions of the mind. There it is immortal—held to life by its own nature, and by the decree of God binding all things to an unalterable harmony of parts. The present is but a single modification of its being. It is in a prison-house, and sees through a glass darkly;—or rather, we may say, it fills a palace, fearfully and wonderfully made—a structure of divine skill and munificence. Its architecture, how wonderful! Its symmetry, how exact! It mocks human art; it proclaims a God. The temple that stood on Mount Moriah, with its beautiful gates,—its stately and thousand columns,—its marble pavements,—its multiplied colonnades,—its brazen altar, golden walls, and sublime towers, glittering in the sunbeams, and reflecting a dazzling glory on the holy city below—that temple, which employed 80,000 workmen, and the extent of human art, and forty-and-eight years in building, with its inner courts, and priestly service, and ark of the covenant, and cherubim and shekinah,—what was it all to this temple of the human body, built on creation's last day, by nature's architect, and constructed of elemental principles, indestructible, with more than materials of stone, and cedar, and gold, and costly labor? *That* was only a faint type of the temple where we shall worship on high, and has long since passed away; *this* contains its own principles of indestructible being, and shall be raised a spiritual body immortal. *That* smoked with the blood of beasts, and sacrifices of meaner name; *this* stands perpetually by the priesthood of Christ, consecrated by the sacrifice of his own body once for all. From *that*, the architectural proportions have been defaced,—its walls have crumbled,—the plough-share has passed over its beautiful gates and spacious

courts,—its cherubim have flown,—its shekinah has departed,—the sun rises where it stood on a desolate spot, neglected or profaned. That temple shall never be rebuilt. But on the temple of the human soul, on man walking erect, the glory of God is inextinguishable. The shekinah beams on his godlike face, reflecting the image of his maker from within. Time may moulder this temple too, but God will rebuild it. A mercenary soldier may apply the torch that shall consume it, martyred to just and holy principles. But its elements are indestructible. The fire shall but purify it. It shall receive its tenant again—eternal thought.

Influenced by such considerations, let that thought be turned inward. Let the mind contemplate itself, become acquainted with its own laws, capacities, original structure, ability, propensities, habits, and destination,—then the importance of this subject will secure attention; the superiority of mind to matter, and of that portion of matter which has a share in the resurrection, will present man to himself as the proper subject of study, time and effort will be directed to his education, and the power of thought be made a blessing.

I have said that we may facilitate or retard the operations of the mind. It is subject to our education. Not to refer to physical cause, or trace the philosophy of the fact, it is enough that we can treat and educate the mind, to some extent, as we do a child. We may subject it to laws, we may tell busy thought to be still, and enforce obedience. If we may not silence it, we may allay asperities, and quicken or retard its pace. By a strict and salutary discipline, the mind may, from a disposition to slothfulness, be rendered prompt, active, energetic, and efficient.

The mind also is greatly influenced by the materials of thought with which it is furnished. Its intellectual digestion is always active, and its health and vigor will depend very much on the nutriment with which it is furnished. If left to itself, there are the promptings of a moral depravity,—of vile affections,—of depraved appetites,—of sordid lust,—of burning passions, which will urge their offices with importunity, and lead the mind captive. Mental vacuity is not merely mental famine—

it is worse. The mind, left to itself, will reach after its object under the influence of all those causes which lost us Eden, and which have perpetuated the curse. It will find something on which to rest and expatiate. Its passions will pander for it in the kennels of low thought and ill-directed desire. Docile at first, it will receive what is offered. But once educated, its habits are fixed, stubborn, and unyielding. Furnish the mind, then, with wholesome aliment. Do this early, that a taste may be formed for that class of objects which may contribute to its growth, strength, and moral improvement.

The mind cannot be left with safety to depend for its materials of thought on any external casualties. No taste can be formed which will furnish an intuitive sense of what is wholesome. Leave the mind to rove in the field of nature, and the old serpent will be there. He will present, as in Eden, powerful but deceptive motives to sin. And can the daughters expect to resist what proved too strong for the mother? You will be eminently exposed, if you trust to mere mental speculation for your choice of books, pleasures, companions, or employments. You must be accustomed to a stern habit of abstract thought. The eternal principles of right must form your principles of action. You must be acquainted with them by much study and reflection. These, in their moral beauty and harmonious action, must constitute your rich mines of thought and reflection. They are always accessible, and will readily furnish you with safe tests in the selection of other subjects for your intellectual society, whether books or plays, work or pleasure. Seek, therefore, a familiar conversation with abstract principles of moral and religious truth. They can employ the mind in itself, alone, separate from all the objects of time and of sense. They are the material which employs the thoughts of heaven, and, therefore, will discipline the mind to dwell there.

The mind should have constant occupation. By no means suffer it to remain idle and vacant. Industry is necessary to vigor of constitution, to wealth and happiness, whether of body or mind. It must be employed. Let it be usefully occupied, and then, when proper subjects are not at hand, it will shrink from vacuity of thought. What more effectual resistance to

the devil can it oppose? The little couplet is as applicable to the mind as the body—

“ For Satan finds some mischief still,
For idle hands to do.”

When such a habit of thinking is formed that a sense of painfulness at vacuity of thought is felt, the mind will be safe in its accustomed train. Kept at home, it will avoid many temptations, and well disciplined, it may go abroad with less danger. Thus occupied, its habits will be its security: it will become vigorous in virtue, energetic, and efficient.

Right habits of thinking require also that the thoughts should receive a right direction. Good and evil are set before us. The whole field of thought is open. When rightly directed, and deeply imbued with right exercises, the mind soon acquires decision and energy to resist the approaches of the most subtle temptations. It is strengthened by conflict, and goes onward and upward, appears godlike in character, and answers the chief end of man, to glorify God and enjoy Him forever.

God is the proper centre of our thoughts and meditations. From this point they should go forth as radiations from the source of light and love. We are tending to Him, and hope to live with Him and in Him. Let all your thoughts begin with God, and lighted forth from that bright throne; go where thy path is bright, and often return that thou mayst hear His voice for correction, reproof, and instruction in righteousness. Thus conversant with the mercy seat, and warmed by that love which glows in heaven, thy habits of thought shall prepare thee to dwell there. Thus disciplined, thy spirit, when it takes its flight, shall find its accustomed track. Conversant with God, it shall seek God, it shall rest in His embrace, and be made perfect in His glorious image.

For the Mother's Magazine.

BRIEF MEMOIR OF MRS. HARRIET JENKINS.

"And I will establish my covenant between me and thee, and thy seed after thee, to be a God unto thee, and to thy seed after thee."

To the humble believer *all* the promises of God are as so well-established facts. Independent of the oath and promise of Jehovah, events are continually occurring in his providence, not to establish, but to illustrate the truths of his word. No promise of God more consoling to the heart of a parent, and probably none more frequently and happily illustrated in his providence, than the one at the head of this article. The mind of the writer has been particularly called to the contemplation of this truth, by witnessing the "death scene" of a pious mother. Thinking that a slight sketch of the life and death of a "sister beloved," illustrating, as it strikingly does, the *connexion between the divine promise and human instrumentality*, might interest and profit the readers of the "Magazine," the following notice has been prepared.

Died, at Falmouth, Mass., March 14th, Mrs. Harriet, wife of John Jenkins, Esq., and daughter of the Hon. E. Swift, aged 36.

The subject of this notice was by death deprived of that invaluable blessing—a praying mother—at the early age of two years. Her mother, for a long time an invalid, had not the privilege of taking her babe to the baptismal font, and, in the presence of the great congregation, to make a public offering of her child to God. It was, however, the richest of earthly blessings to see the "Man of God" at her bed side, and to hear him pronounce over her babe, soon to be motherless, the sacred name of the Trinity. At the same time that she thus dedicated her child to God, being too weak to write, she dictated a most affecting letter to her husband, then absent in a far distant part of the country, of which the following is an extract:—"Our dear little children, I have dedicated in baptism to their suffering Saviour, hoping that he will purify their precious souls, and graciously receive them under his protection, and thus ac-

cept, and sanctify to them, the willing offering of their dying mother." How keen would have been the anguish of the dying mother, without the solace of the precious promise, "to be a God to thee, and to thy seed after thee."

Having possessed those advantages of education and society, which lead to the advancement of mind and manners, added to a naturally attractive person and vivacity of manners, with a most benevolent and affectionate heart, Mrs. J., at the age of twenty, might well be the pride of those, "the boundary of whose vision extendeth not beyond the present life." It was not her fortune in early life to be brought particularly within the influence of pious friends or associates. In contemplating the pious consecration of her departed mother, together with the history of the subject of it up to the period just alluded to, one might be tempted to exclaim, "Who is the Lord, that we should serve him, and what profit shall we have if we pray unto him?" But the event will show that the prayers of the pious dead are not forgotten. It was in the spring of 1828, after Mrs. J. had known what were a mother's feelings, that she became herself interested in that subject so dear to her departed mother's heart. In looking over some family letters, it was apparently an incidental circumstance that her eye met her dying mother's letter, which she perused with deep emotions. She subsequently said to a confidential friend, that "amid all my worldly enjoyments, my dying mother's prayer and consecration follow me as a voice from the eternal world, and there is no getting free from a dying mother's prayer." And the reflection that herself was a party interested, imposed an obligation from which she could feel no release, until she hopefully submitted herself to God. Thus was the last act of a dying mother made directly instrumental in the conversion of her child, after a lapse of twenty-five years. Soon after this, Mrs. J. made a public profession of her faith in Christ; and setting a *high* value, as indeed she must, on the ordinance of baptism, she dedicated her offspring to God. In her character (as it was developed by an intimate and endearing connexion with the writer of this sketch) it was evident that energy and perseverance were conspicuous traits. Yet she did not seem to entertain those views of female

responsibility which lead so many of our sex, at the present day, to take the position of public reformers. She seemed to be governed by the principle, "that a woman's true greatness consists in rendering *others useful*, rather than being seen and known herself." Her own views of duty and responsibility seemed to centre chiefly in her family ; and few, it is believed, ever more faithfully performed the appropriate duties of wife, mother, and friend. As a mother, her character was particularly attractive. Parental responsibility bore with great weight on her mind, and the result was consistent and efficient action for the improvement of her children. Her decision and energy, blended with a most benevolent and affectionate disposition, fitted her eminently as a disciplinarian. With her it was not enough that the mind was enlightened—the *heart*, the seat of the affections, was the point to which her efforts were directed. The Sabbath School and the Maternal Association enlisted her sympathies, and to them, she felt largely indebted for very essential aid which they rendered her in the discharge of her maternal duties. The last time she went abroad, she attended the quarterly meeting of the Maternal Association, with her two children ; and it required, in her enfeebled state of health, an effort that few would have thought of making. At the close of the meeting, she remarked to a female friend, that the enjoyment the meeting had afforded her far exceeded the effort it had cost her. She was particularly interested in the "Mother's Magazine," and had been a subscriber to it from its commencement. Just before her illness, she arranged with care the numbers of the several volumes, and directed to have them bound in a more durable form. It is an interesting thought that this was almost the last act of her hands on earth. Four weeks previous to her death, she gave birth to a son. For a week or two previous to her exit, her illness was considered alarming, yet neither she or her friends had relinquished their hopes of an ultimate restoration to health, until the day on which she died. At that time, the developments of her disease were quick to catch the eye of her attendant physician, and he informed her, he could do no more. It was then apparent that the angel of death had been commissioned, and earthly friends could not

save her. With her characteristic self-possession, she remarked, "I am not at all alarmed or agitated, my Saviour is with me." Laying silent for a few moments, in which she seemed to be summoning her energies for the last conflict, she literally "set her house in order." Having called for her babe, the wife and mother's last interview with her husband and children presented a scene, morally sublime, which might be one of profitable instruction were we permitted to withdraw the veil. One after another of the endeared circle of friends, were now invited to her bed side to receive her dying injunctions, and from whom she took a most affectionate and affecting farewell, exhorting all to remember her dear children, and endeavor to induce them to seek, first of all, the kingdom of heaven. Addressing one of her sisters, she says—"that dear Maternal Association has been a blessing to me ; at your next meeting, forget not my dear children." She left messages to her absent friends, and desired that they might all remember her precious Saviour.

To one she said—"tell him to make Christ his friend." She assured those around her, that the "Comforter" was present to go with her through the "dark valley ;" and, while she deplored the defectiveness of her past life, asserted that her whole reliance was on Christ as her Saviour. While in the agonies of death, she seemed to forget her own sufferings, "so sweet was her enjoyment." Her beloved husband, overwhelmed with sorrows, she strove to console by pointing him to his *heavenly Father*—who would be better to him than any earthly friend. It was at this time, the words of the poet, so true to nature, seemed literally to be fulfilled.

" The Angel of the covenant
Was come, and, faithful to his promise, stood
Prepared to walk with her through death's dark vale.
And now her eyes grew bright, and brighter still,
Too bright for ours to look upon, suffus'd
With many tears, and closed without a cloud.
They set as sets the morning-star, which goes
Not down behind the darkened west, nor hides
Obscur'd among the tempests of the sky,
But melts away into the light of heaven."

For the Mother's Magazine.

FIRESIDE EDUCATION.

THE Author of Peter Parley's Tales, has in course of publication, a work on family Education, from which we are permitted to make the subjoined extract. The object of the writer is, in the first place, to show that man is designed by his Creator to be the subject of Education, and that he is to receive a decisive bias for life, from the fireside seminary. He hence deduces the responsibility and obligations of parents, in respect to the education of their children. He then proceeds to offer practical suggestions as to physical training—moral culture, and intellectual instruction.

"THE FIRESIDE.—As the infant begins to discriminate between the objects around, it soon discovers one countenance that ever smiles upon it with peculiar benignity. When it wakes from its sleep, there is one watchful form ever bent over its cradle. If startled by some unhappy dream, a guardian angel seems ever ready to sooth its fears. If cold, that ministering spirit brings it warmth; if hungry, she feeds it; if in pain, she relieves it; if happy, she caresses it. In joy or sorrow, in weal or wo, she is the first object of its thoughts. Her presence is its heaven. The mother is the DEITY OF INFANCY!

"Now reflect a moment upon the impressible, the susceptible character of this little being, and consider the power of this mother in shaping the fine clay that is entrusted to her hands. Consider with what authority, with what effect, one so loved, so revered, so adored, may speak!

"Thus, in the budding spring of life, infancy is the special charge, and subject to the special influence, of the mother. But it soon advances to childhood. Hitherto, it has been a creature of feeling; it now becomes a being of thought. The intellectual eye opens upon the world. It looks abroad, and imagination spreads its fairy wing. Every thing is beautiful, every thing is wonderful. Curiosity is perpetually alive, and ques-

tions come thick and fast to the lisping lips. What is this? Who made it? How? When? Wherefore? These are the eager interrogations of childhood. At this period, the child usually becomes fond of the society of his father. He can answer his questions. He can unfold the mysteries which excite the wonder of the childish intellect. He can tell him tales of what he has seen, and lead the child forth in the path of knowledge. The great characteristic of this period of life is an eager desire to obtain new ideas. New ideas to a child are bright as gold to the miser or gems to a fair lady. The mind of childhood is constantly beset with hunger and thirst for knowledge. It appeals to the father, for he can gratify these burning desires.

"How naturally does such a relation beget in the child both affection and reverence! He sees love in the eyes of the father, he hears it in the tones of his voice; and the echo of the young heart gives back love for love. He discovers, too, that his father has knowledge, which to him is wonderful. He can tell why the candle goes out; and though he may not be able to satisfy the child where the beautiful flame is gone, he can at least explain why it has vanished, and how it may be recalled. He can tell why the fire burns, why the stream flows, why the trees wave in the breeze. He can tell where the rain comes from, and unfold the mysteries of the clouds. He can explain the forked lightning and the rolling thunder. He can unravel the mighty mystery of the sun, the moon, and the stars. He can point beyond to that Omnipotent Being who in goodness and wisdom has made them all.

"What a sentiment, compounded of love and reverence towards the father, is thus engendered in the bosom of the child! What a power to instruct, to cultivate, to mould that gentle being, is thus put into the hands of this parent! How powerful is admonition from his lips, how authoritative his example! The father is the DEITY OF CHILDHOOD. The feeling of the child towards the father is the beginning of that sentiment, which expands with the expanding intellect, and, rising to heaven on the wings of faith, bows in love and reverence before the Great Parent of the universe.

"Let us go forward to the period of youth. The mother holds the reins of the soul ; the father sways the dominion of the intellect. I do not affirm that there is an exact or complete division of empire between the parents. Both exert a powerful influence over the mind and heart. I mean only to state generally, that the natural power of the mother is exercised rather over the affections, and that of the father over the mind. It is a blended sway, and if exerted in unison it has the force of destiny. There may be cases in which children may seem to set parental authority at defiance ; but these instances, if they actually occur, are rare, and may be regarded as exceptions, which are said to prove the rule. Remember the impressible character of youth, and consider its relation to the parent. Is not the one like the fused metal, and has not the other the power to impress upon it an image ineffaceable as the die upon steel ? Nay, is it not matter of fact, attested by familiar observation, that children come forth from the hands of their parents stamped with a character that seldom deserts them in after life ? Are they not impressed with manners, tastes, habits and opinions, which circumstances may modify, but never efface ? If the countenance of the child often bears the semblance of the father or mother, do we not still more frequently discover in the offspring the moral impress of the parent ?

"Is it not true, then, that parents are the lawgivers of their children ? Does not a mother's counsel, does not a father's example, cling to the memory, and haunt us through life ? Do we not often find ourselves subject to habitual trains of thought ; and if we seek to discover the origin of these, are we not insensibly led back, by some beaten and familiar track, to the paternal threshold ? Do we not often discover some home-chiseled grooves in our minds, into which the intellectual machinery seems to slide as by a sort of necessity ? Is it not, in short, a proverbial truth, that the controlling lessons of life are given beneath the parental roof ? I know, indeed, that wayward passions spring up in early life, and, urging us to set authority at defiance, seek to obtain the mastery of the heart. But, though struggling for liberty and license, the child is shaped and

moulded by the parent. The stream that bursts from the fountain, and seems to rush forward headlong and self-willed, still turns hither and thither, according to the shape of its mother earth over which it flows. If an obstacle is thrown across its path, it gathers strength, breaks away the barrier, and again bounds forward. It turns, and winds, and proceeds on its course, till it reaches its destiny in the sea. But in all this, it has shaped its course and followed out its career, from bubbling infancy at the fountain to its termination in the great reservoir of waters, according to the channel which its parent earth has provided. Such is the influence of a parent over his child. It has within itself a will, and at its bidding it goes forward ; but the parent marks out its track. He may not stop its progress, but he may guide its course. He may not throw a dam across its path, and say to it, hitherto mayest thou go, and no farther ; but he may turn it through safe, and gentle, and useful courses, or he may leave it to plunge over wild cataracts, or lose itself in some sandy desert, or collect its strength into a torrent, but to spread ruin and desolation along its borders.

"The fireside, then, is a seminary of infinite importance. It is important because it is universal, and because the education it bestows, being woven in with the woof of childhood, gives form and color to the whole texture of life. There are few who can receive the honors of a college, but all are graduates of the hearth. The learning of the university may fade from the recollection ; its classic lore may moulder in the halls of memory. But the simple lessons of home, enamelled upon the heart of childhood, defy the rust of years, and outlive the more mature but less vivid pictures of after days. So deep, so lasting, indeed, are the impressions of early life, that you often see a man in the imbecility of age holding fresh in his recollection the events of childhood, while all the wide space between that and the present hour is a blasted and forgotten waste. You have perchance seen an old and half-obliterated portrait, and in the attempt to have it cleaned and restored, you may have seen it fade away, while a brighter and more perfect picture, painted beneath, is revealed to view. This portrait, first drawn upon the canvass, is no inapt illustration of youth ; and though

it may be concealed by some after design, still the original traits will shine through the outward picture, giving it tone while fresh, and surviving it in decay.

"Such is the fireside—the great institution provided by Providence for the education of man. Having ordained that man should receive his character from education, it was also ordained that early instruction should exert a decisive influence on character; and that, during this important period of existence, children should be subject to the charge of their parents. The sagacity and benevolence displayed in this design, afford a striking manifestation of that wisdom and goodness which we behold in all the works of God. It appears that, in every stage of society, parental education adjusts itself to the wants of children. In the savage state, where there is no division of property, no complicated system of laws and relations, no religion, save the naked idea of a God who rewards the good and punishes the wicked, education has a narrow scope; but such as is needed is supplied. As society advances in civilization, duties multiply and responsibilities increase; there is then a demand for higher moral and intellectual culture. Providence has foreseen and provided for this necessity; for with the advance of refinement and knowledge, the family circle is drawn closer together, and the solicitude of parents for their children, and their influence over them, are proportionably increased. Thus, while in a rude age children are left, almost like the untutored animals, to make their own way, when knowledge is diffused, and the light of religion spread abroad, then it is that enlightened education becomes necessary,—then it is that parental education becomes vigilant, and then it is that children are most completely subjected to the influence of parents.

"In a state of society like ours, it involves a fearful responsibility, but we cannot shrink from the fact—parents usually decide the character of their offspring. It is so ordained by Heaven; children will obey the lessons given them at the fireside. As the stone hurled from the sling takes its direction, and finds its resting-place, at the bidding of the arm that wields it, so the child goes forward, and finds its grave in peace or sorrow, according to the impulse given at the fireside."

For the Mother's Magazine.

AN EXPERIMENT TO BENEFIT CHILDREN.

HAVING been engaged, for two or three years, in trying various plans for the benefit of the children in the place of my residence, I have a few facts to state for the information of the friends of the young, particularly the readers of this magazine. I have experienced most gratifying success in many experiments, and am persuaded that as much and more may be done in every town and village in the country. Such things are feasible, and may be carried on every where. My readers, however, will probably be slow to believe, until they know some of the details. I therefore cannot expect to find co-operators rising in other places, until some particulars have been published.

About two years and a half ago, I began to teach vocal music gratuitously in a school containing about one hundred and twenty boys, who being poor, and with only one teacher over them, offered one of the worst possible fields for such an enterprise. It was my first experiment, as well as theirs. For about five minutes, there was nothing but a confused noise of laughter and shouting; and nothing but my resolution to persevere prevented me from abandoning my plan at the threshold. All who were induced to try to sing, however, soon began to be pleased with it, and many of them had reason to like the sound of their own voices. They were soon made to perceive that order and prompt obedience were necessary to enable them to hear with advantage; and in two lessons the choir was in a manner formed, and the house silent in the intervals.

I continued to teach about half an hour or an hour in a week; and afterwards pursued the same course occasionally in four or five other of the public schools, of both sexes. The same means everywhere produced similar results. The children made evident improvement in music and good order, and were generally ready to receive with respect such moral and religious reflections as I often introduce among the exercises.

I had heard great complaints made of the rude and vicious manners of children here, and had seen enough to justify them. I soon found, however, that many children, some of whom I did not recollect to have seen, smiled at me in the streets, and often made me better bows than some others who had been at a dancing school. From that time to the present I have received innumerable marks of respect and affection, from the hundreds of children with whom I have associated.

On the fourth of July last, in concert with several of the teachers of the public schools, I assembled about two hundred and fifty children, and spent two or three hours in the morning and afternoon in singing over their songs, and hymns, and other exercises. They were invited to bring flowers, which were displayed; while some of their older friends attended, and several gentlemen assisted in the music with their instruments. The success of this experiment suggested, that a meeting of a somewhat similar kind might be held often, and ever since, I have met with them on Friday afternoons. Most of the time is spent in singing; but as I have always regarded that as not my ultimate object, I mingle familiar instructions on occurrences of the day, natural history, the human frame, health, drawing, manners, morals, &c. The girls often bring specimens of needle and fancy work, painting, maps, &c., which are conspicuously hung up for the day. Questions on interesting subjects, I sometimes refer to them for their opinions, which are often expressed with great unanimity and decision. They are also invited to ask questions.

Finding that some larger boys had not the power of singing well, I formed a class for gratuitous instruction on flutes, about four months ago, the instruments being purchased for their use, and loaned to them in turn. There is still a weekly attendance of about thirty, though the number of flutes, (excepting a few since purchased by some of the parents for their children,) is only six or seven. Sometimes five or six boys have shared one flute between them in a week. Though the instruments are objects of great interest and value in their eyes, only one has yet been lost, and that was burnt one night in a large fire, from which the boy, his family, and neighbors, happily escaped with their lives.

Several members of the flute class attend at the weekly singing meetings, and afford an accompaniment with their instruments ; so that a band no doubt will by-and-by be formed. But this is not the ultimate object. The flute class, as well as the singing school and its different branches, offer strong attractions to the young ; and I have, in repeated instances, succeeded, by proper means, in diverting children from an apparent road to ruin, to associate with good company, and to enlist in harmless and useful exercises. Sometimes, when I have seen an outcast, dangerous youth, enter the hall, I have given such a turn to the exercises, and to my remarks, as to produce an evident effect upon him ; and I can safely say, that some of my most ardent friends and obedient scholars, are found among that class. A kind hint from me will sometimes convince one that he has an influence among his companions, especially the younger ; and his language or manners begin to improve, or the segar is dashed upon the ground. He did not think of it before ; but instead of wasting pennies on segars, he might by-and-by possess a flute.

Such a spirit as these operations cultivate is exceedingly contagious. Children from several private schools attend our meetings with punctuality, learn our songs, and delight to repeat them in our various forms of solos, catches, responsives, and choruses. About eighty children, last summer, marched in two miles to take part in our exercises ; and some girls have repeatedly attended from farms two or three miles off, and staid as late as I would allow them. We have had visits from New-York also ; and in a distant country town I found many children who longed to enjoy similar meetings, and to have some intercourse with a place where they were established.

It is the details of such operations, however, which are most interesting and encouraging ; and these cannot be given unless at great length. The display of characters,—the means of influencing families,—the spirit of study,—familiar ways of teaching some of the principles of the sciences and the arts,—these and many other topics I might enlarge upon, illustrating with various anecdotes. I wish, however, that some of the readers of this magazine would begin to regard their own neighborhoods as

missionary stations, to inquire into the circumstances of the young, and to try some simple measures to gain their love and confidence. They will then find ample opportunities to do them good, and to fill up their leisure with most gratifying recreations. If two or more such "children's friends" would occasionally interchange visits, or correspond, they would find it to produce mutual benefit.

We ought not to content ourselves with admiring the examples of foreign philanthropists, but should imitate them, and hope to surpass them in success, as far as our own advantages, in a free and protestant country, surpass theirs.

THEODORE DWIGHT, Jr.

Brooklyn, N. Y., Feb. 21, 1838.

For the Mother's Magazine.

REPORT OF THE MATERNAL ASSOCIATION OF THE SECOND
PRESBYTERIAN CHURCH, ALBANY.

In presenting this, our first annual report, we feel a degree of diffidence in regard to ourselves, which leads us to desire to humble ourselves before God, in review of our great unfaithfulness, while we admire the faithfulness of our covenant God in sparing so many of our mercies clustering around us.

This association was formed at the house of our pastor, Dec. 9th, 1833—ten mothers present; since which, we have registered forty-five mothers and sixty-one children. Four of our members have removed from the city, but desire still to have their names registered with ours; desiring to be remembered in our supplications, when we bend around the mercy seat, to beg aid and assistance for the duties and responsibilities that rest upon us, as mothers, to train our children for usefulness on earth, and eternal happiness in heaven.

It is now five years since our society has had its existence: for the first four years, we were spared, in almost unbroken numbers, with the exception of two beloved sisters, whose names were on our list, but who, previous to their meeting us, were called to their eternal rest. Oh, how do the painful recollections of the past year press upon our hearts, while we record the painful bereavement our society has sustained in the death of Mrs.

Sprague, its first directress ; when we remember the meek and humble spirit with which she presided at these meetings,—her fervent and decided piety,—the many happy seasons we have enjoyed, mingling our hearts and voices around the mercy seat, the place of prayer, where the holiest and purest affections of the human heart are called forth,—when we remember her earnest petitions for the early conversion of our children,—while we think of these things, it seems as though the spirit of the dear loved one were hovering over us, and we almost fancy we hear the sound of her sweet voice speaking to us in all its redeemed purity, telling us not to weep over her memory, but to be more engaged in duty, more active in our Master's service, pressing forward to the prize of eternal glory, looking for a reunion in heaven !

In the death of Mrs. Pemberton, we also mourn that a mother in Israel has fallen—one who through a long life has maintained a decided christian character—called to endure trials such as falls to the lot of few to encounter—loss of children and widowhood came upon her as it were in a day ; but smitten as her heart was by these painful and successive bereavements, she found her support in him who hath said—“ As many as I love, I re-buke and chasten”—and clearly evinced the reality of her faith by her humble resignation to the will of God. Showing that experimental religion, and faith in the promises of a covenant God, are the best supporters in a season of sorrow and deep affliction. Her example, in the high value she set upon the public worship of God, and the ordinances of his house, her constant attendance at the place of prayer, where she was to us a loved and choice companion, will long be felt by us. Oh, it is truly an encouraging and delightful spectacle to see the aged disciple thus honoring Christ, and bringing forth spiritual fruit to the glory of God !

Two of our beloved sisters, within the past year, have been made to understand full well the sad import of the words, “ a widowed heart.” Under trying circumstances, one, while on a visit to her friends at the west, and expecting her husband soon to come and accompany her home, received the distressing intelligence, that in a moment of apparent health, in the midst of business, the companion of her youth had fallen a victim to the king of terrors. The other, whose husband left home a few

weeks since, in feeble health, to seek relief in a more genial clime, while anxiously watching for words that should whisper hope and tell of restored health, received the painful news that herself was widowed, and her children fatherless ; that he whom she fondly desired to welcome home, had found a grave amidst strangers.

We mourn the loss of six of our children, mostly infants. One mother, who buried a child at the age of fifteen years, is comforted in view of the evidence she left that she sleeps in Jesus. From one mother, an only child has recently been taken ; but we are comforted with the thought that the consolations of grace are all sufficient to support under the sorest bereavements ; and the christian mother, when called to lay her choicest comforts in the grave, can say—"The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord."

Four of our children have become hopefully pious. One having made a public profession of her faith ; and we do most fondly hope that our united prayer for the early conversion of our children, may be owned and blessed of God, and that they may glorify his name, and advance the precious interests of the dear Redeemer's kingdom ; that some of our dear children may be chosen of God to plant the glorious gospel amidst falling idols, and their polluted devotees ; that they, washed in the blood of Christ, and elevated by moral and intellectual worth, may, through redeeming grace, adorn the society of prophets and apostles forever, in the kingdom of heaven.

The number who have attended our stated meetings, average from ten to twenty. Those of us who have met regularly have felt there is a blessing in it : our desires for the welfare of each other's families have been increased ; our faith in God's promises strengthened. We meet as mutual helpers of each other. "Bear ye one another's burdens, and so fulfil the law of Christ." If one member suffer, all the members suffer with it. We believe in the efficacy of united prayer. God hath promised, and shall he not perform ?

We would thankfully acknowledge the aid our pastor has rendered, by countenancing and attending our quarterly and annual meetings. Our contributions have been devoted to the cause of education.

E. P. McCUBE, *Cor. Secretary.*

Albany, January 9, 1838.

NOTICE OF BOOKS.

"Forbid them Not," or the hinderances which prevent little children from coming to Christ. By S. E. Dwight. New-York: published by E. French, 146 Nassau street.

This little book was originally in the form of a sermon, and then was of about half its present size. We heard it delivered, in that form, from the desk, with the deepest interest. We urgently requested the author to allow us to publish it in the *Mother's Magazine*. We shall, therefore, be believed, when we say that we rejoice in its publication. We regard this little work as pointing out, most clearly, the true causes why so many children of pious parents are lost, and the only way in which the salvation of little children can be secured. We can conceive of no subject which can be more interesting to *parents*, and especially to mothers. We recommend it to our subscribers, and to all Maternal Associations, and cordially wish that a copy of it were already in the hand of every christian mother.

For the *Mother's Magazine*.

"THE SABBATH A DELIGHT."

Glorious is the Sabbath morn!
Charming smiles its skies adorn;
But a day more glorious far,
Smiles above the loftiest star.

Happy is this sacred day,
While the friends of Zion pray;
Happier still those glorious days,
When, in heaven, their song they raise.

Sweet the Sabbath songs below,
Where God's people meet and bow;
Sweeter far th' immortal strains,
Where the great Redeemer reigns.

Christ our Sun arose with power,
Blest the Sabbath's earliest hour;
Now, in heaven, with beams divine,
His eternal glories shine.

Mortals! hear your Saviour's word;
Heaven and Earth! adore your Lord;
Anthems sweet, and long, and loud,
Fill the paradise of God.

May we spend our Sabbath hours
Praising God with all our powers;
Then with strains, sweet, loud, and long,
Swell th' eternal Sabbath song!

Sanctified by F. P. Ripley,
New York.

THE MOTHER'S MAGAZINE.

VOL. VI.

JULY, 1838.

NO. VII.

For the Mother's Magazine.

LOVE OF MONEY.

THE science of accumulation is becoming the science of the country. Yet, let us, who are mothers, be careful not to perplex the unfolding mind with its precepts and contradictions.

A child hears perpetual conversation about the dearness or cheapness of the articles, with which he is surrounded. Perhaps the associations which he forms, are not between his apparel, and its fitness or comfort; but between the quantity of money which they cost, or the adroitness with which the merchant was beaten down. He is interested by frequent remarks from lips that he reveres—about how much such and such a person is worth; and hears the gradations gravely settled between neighbor and neighbor. "Does *worth* mean *goodness*?" inquires the child. "No—it means money." "*Worth makes the man*, and want of it the fellow," said the ethical poet. But the child coming with his privately amended dictionary, says, "*Money* makes the man." Of course, he whose purse is empty, is less than a man. Some person is spoken of, as possessing distinguished talents. The listening child is prepared to admire, till the clause "*he can never make a fortune*," changes his respect to pity or indifference. The piety of another is mentioned; his love of doing good; his efforts to make others better and happier. "But he is poor." Alas, that the forming mind should be left to undervalue those deeds and motives which in the sight of heaven, are the only true riches.

Possibly, in the freedom of domestic discourse, some lady is censured for vanity or ignorance, for ungrammatical language, or an ill-spelt epistle. "But she is rich," may be the reply, and he sees the extenuation accepted. If he is skillful at drawing inferences, or indisposed to study, he says "money is an excuse for ignorance; so if I have but a little knowledge, it is no matter, if I can only get rich." He hears a man spoken of as unkind, or intemperate, or irreligious. He listens for the sentence of blame, that such conduct deserves. "He is worth five hundred thousand dollars," is the reply; and there is silence. "Can money excuse sin?" asks the poor child in silent ruminations. It is unwarily remarked at the table, "such a young man will be very rich, when his father dies." Beware, lest that busy casuist arrive at the conclusion, that a parent's death is not a great affliction, if he leaves something behind; that if his possessions are very large, the event may be both contemplated and borne with indifference.

Now, tho' the long teaching of a selfish world may fasten this result on the minds of *men*, it should never enter the simple sanctuary of a *child's* heart, displacing the first holiest affections of nature.

A little girl once had some conversation in the family, about the hiring of a seamstress, and reported it to her sister.

"One is very poor, said she, and has an aged mother, and two little children to support. The other is not so poor. But she does not ask as much, by several cents a day. I heard it said that she does not work as well, but then she works cheaper, and dresses better. So, we have hired her. Yet, sister, I felt sorry for the widow, with the babes, for she looked sad and pale, and said she had no way to get bread for them, but her needle. I was afraid they would cry to be fed, and that the lame grandmother would suffer."

The sister, who had lived longer in this world of calculation, said, "it is perfectly right to hire her who asks the least, because it saves money."

Now, my dear friends, is it not both unkind and hazardous, thus to puzzle the moral sense of our children? to leave them to believe that wealth is both an excuse for ignorance, and a

shelter for vice? that it is but another name for virtue? that for the want of it, neither talent or piety can atone? that it is right to wish the death of a parent to obtain it? or to grind the face of the poor to save it?

How could the most inveterate enemy injure them so directly and permanently, as by making their earliest system of morals a contradiction, and a solecism? Yet this is done, by the conversation and example of parents, who love them as their own souls.

Of what effect is it, that we repeat to them, in grave lectures on Sundays, that they must "lay up for themselves, treasures in heaven," when they can see us for the other six days, toiling after, and coveting, only "treasures on earth?" When we tell them that they must not "value the gold that perisheth," neither "love the world, nor the things of the world," if they weigh these precepts with our illustration of them, will they not think that we mean to palm on them what we disregard ourselves, and despise our cunning? or else that we repeat what we do not believe; and so distrust our sincerity?

It is indeed necessary, that where the subsistence of a family is to be acquired, much attention and industry should be employed. Parents must often confer together on items of expense, and understand each other in every point of economy. But these consultations may surely be so managed, as not to absorb the thoughts of their offspring. It is not necessary that they monopolize all the discourse at the fireside, or that the domestic board be turned into an exchange-table, or that the child of a few summers, be made a sharper. Such little books in their library, as the one entitled "Knowledge better than house or lands;" or to listen to the parents, while they read the "Rich, poor man and the poor rich man;" or themselves to peruse, the "Three Experiments in Living, viz: Living *within* the means; *up* to the means; and *beyond* the means;" might possibly serve as some antidote to the spreading virus.

Mothers,—you surely need not be straitened for subjects of communion with the pupils whom you are to prepare for Eternity. You can teach them from history, and from obser-

vation, the possibility of being respectable without riches, or discontented with them. You can impress on them from a Book Divine, that to gain the whole world, would not balance one sigh of a lost soul.

Years, and intercourse with mankind, will soon enough impress the lesson of pecuniary acquisition. You need not post in advance of the world, with the world's lessons. It is not expected that you should erect the "tables of money-changers," and "seats for those who sell doves," in the temple of their hearts, which might at least, for a few of their tender years, be consecrated to "Nature's sweet affections, and to God."

L. H. S.

For the Mother's Magazine.

ON THE EVIDENCE OF EARLY PIETY.

BY T. H. GALLAUDET.

PECULIAR discrimination is necessary in order to form a correct estimate of the religious character of children. Parents and teachers are too apt, in attempting this delicate task, to overlook the important truth, that the features of early piety must be *child like*, and that the native temperament, whether more sedate or cheerful, is not eradicated, but only moulded into purer and lovelier forms by the power of divine grace. Especially is there, often, too strong an expectation that the mind of the child, who, it is hoped, has become the subject of this grace will, in a great degree, withdraw its interest from the sensible objects that have heretofore attracted its regard, and almost abandon its play things and sports. It is now to think, feel, and converse like an adult, and the more it can do this *in a religious manner*, the higher and the more satisfactory are the evidences of its piety. Such an expectation may often produce fatal mistakes, and a very wrong course of conduct towards the child. Instructions may be imparted, and restraints imposed on the one hand, or, on the other, commendations be-

stowed, which will lead the little being so pliant and imitative, to aspire after the stature of manhood, and to deceive both himself and others, by the affectation of feelings which are not genuine, and the use of language which, if at all, is but very imperfectly understood. The object of the writer, in this article, is to guard against such errors, by assigning several reasons why children,—those who are hopefully pious, as well as others,—should not only be permitted, but encouraged to *keep alive their interest in sensible objects, and in the innocent recreations that are proper for that period of life.* By having correct views on this subject, we shall be the better able to appreciate the true evidences of early piety, and to use the appropriate means for its promotion. We shall look for it in the right place, and if actually existing, discover its fruits in *the child-like character and employments.*

The deep interest which children usually take in sensible objects, is one of the ways, and a very important one, that the Author of their being uses, to develop the powers and capacities of their minds. It is admirably suited to the early stage of their existence. Their souls inhabit material bodies, and they are to move and act, if life is continued, in a material world. How necessary it is, that *their organs of sense*, which connect their souls with material objects, should be early-trained to an easy and accurate exercise of their functions. Besides, constituted as we are, the foundation of the very language which we use with regard to *spiritual objects*, and the comparisons and analogies which we are obliged to employ in understanding them, is laid in our familiar acquaintance with the objects of sense. The play things of the child, the pictures in his books, the innumerable attractions which his eye, his ear, his hand, and often his taste and his smell, find in what surrounds him, constitute *the school* in which he is receiving *the first lessons* of his Heavenly Father, who knows best what these lessons should be.

It is the interest, also, which the child takes in sensible things that perpetually furnishes the occasions of his *happy bodily activity.* He directs his gaze to the alluring object, he stretches out his hand to obtain it, and, as he grows older, he walks or

eagerly runs towards it. What incentives to motion would he otherwise have? What would his little sports enjoy of alacrity and cheerfulness? In what other way would the foundation be laid of future health and vigor, and of that buoyancy of feeling which is so desirable not only in youth, but which we delight to witness in manhood, and the declining years of age? What a sad deprivation it is, in all these respects, for a human being to commence and keep on the course of life, deprived of the power of sight.

In addition to this, it is by means of his intercourse with sensible objects that the child becomes *the subject of parental discipline*, and is placed in a condition to have the affections of his heart cultivated. The countenance of the mother, the expressive motions of her hand, the varied tones of her voice, while the import of words is as yet not understood, or if at all, imperfectly, these furnish the medium of her earliest moral influence over the little being whom God has entrusted to her care. The eye and the ear of the child must be actively, and it may be added, pleasantly in exercise, or this medium will fail to be fully furnished. Besides, it is the feelings and the will of the child directed to sensible objects; his being permitted to have or not to have these objects, and the various modes of his using them or treating them, which at first exhibit his disposition, and enable the parent to ascertain and to employ both the instruction and the discipline which are needed. As he grows older, and begins to have intercourse with the other children and inmates of the family, and especially to join in the plays of his brothers and sisters, this intercourse has relation principally to sensible objects, and it is with reference to *them*, therefore, that his *outward conduct*, the index of his internal feelings and purposes, is to be watched and so regulated as to act back again, with the truths inculcated and the government exercised, upon his mind and heart.

Nature, too, with its ten thousand objects that are fair and bright, beautiful and magnificent, curious and wonderful, speaking all the while to his inward senses, *through the outward*; nature must interest and charm his soul, that thus he may be led to the God of nature. Nay, would you discourse to him

of his own soul, by contemplating which he is to get the elements of his conceptions of the Infinite and Eternal mind, how are you to do this but by referring him to his own consciousness of the states and affections of his soul; and how is he thus to be referred to his consciousness, except through the instrumentality of analogies and illustrations derived from *the objects of sense* with which he is conversant.

In every child, therefore, developing its intellectual and moral powers as the Author of its being intended they should be developed,—in a salutary and improving manner,—we must expect to find a lively interest in sensible objects, and incessant happy familiarity with them. The want of this in early life implies some sad defect in the mental or bodily constitution, or in the training of the child on the part of the parent, and so far from being entitled to the admiration which is often bestowed upon it, ought to be regarded as a great misfortune, and no pains spared to remedy it. It may seem to mark precocity of intellect in some one or two imposing particulars, but always shows that the true harmony of the intellectual, and moral, and physical powers is disturbed, while it is very far from being the precursor of a well-balanced, vigorous and useful character.

The innocent sports of the young; their interest in the objects of nature; and art, which surround them; their playfulness; their hilarity; their merriment if not carried to an undue excess, so far from being restrained or frowned upon, are to be encouraged and cherished, if we would not thwart the plans of that Being who best knows the exigencies of childhood, and who in the very gambols of the young of other animals, has taught us that we, too, should gambol in the morning of life, because we too have an animal nature, and, still more, because *our spiritual nature can be cultivated in its first developments, only through the medium of the animal.*

For the Mother's Magazine.

HINTS TO YOUNG LADIES—No. 6.

HABITS OF FEELING.

OUR habits of feeling will make us a blessing or a curse to the society where we live, and make that society a source of happiness or unhappiness to us. The feelings we cherish make us what we are.

The first thing I would say on this subject is : Remember always that others have feelings as well as yourselves. Whatever indulgences, therefore, you ask, be careful to render.

There is an expressive, though homely phrase, "it takes all sorts of people to make the world." We should never forget that we each form one of the varieties. If other people differ from us, we should always consider that we differ just as much from them, and may, therefore, appear as singular and offensive to them as they do to us. The rules of etiquette are, to a great extent, conventional, and are often to be regarded only in respect to the public opinion where we are called to practice them. The traveller must change his manners every few days, or be counted singular, perhaps vulgar.

One, who indulges feelings of disrespect, or contempt towards those who differ from her in the forms, fashions, or manners of ordinary social life, can never consistently respect herself ; for she is now what she once despised, and very soon may be again what she now despises.

A censorious spirit spoils the peace of its possessor, and soon separates "veriest friends;" while that amiable temper, which is ever ready to excuse the faults of others, soon disarms its enemies, and is freed from the bitterness of self-reproach.

What we are in our feelings, we very soon become in our actions ; for action has its seat in the heart. What is there entertained and matured in sentiment soon controls the whole man, and moves him on to the fulfilment of his desires.

Nothing can be more arrogant than to require others to adopt our manners and habits in matters of mere form. They have the same rights that we have, and are as right in their own eyes, as we are in ours, and perhaps as conscientious too. Look upon their peculiarities with the liberality you ask from them. Let no unessential forms arouse your prejudices, and freeze up the current of your love. Let the East Indian shave his hair, and the American Indian cherish his ; let the Jew wear his beard and the mussulman his mustatios, the Turk his turban and the Savage his beads, while we seek to convert all to a common and saving faith. They can love God and serve their neighbor in any costume, and every where, and in all positions. It is the hidden man of the heart, the ornament of a meek and quiet spirit, which is, "in the sight of God, of great price." This may glow in the breast of a Savage in his rude, fantastic attire, as well as in a monarch enthroned ; in frozen Lapland, burning India, or, in more temperate and genial climes ; at the Equator, the tropics, or the poles. It may rise as incense from a standing, sitting, or kneeling posture ; be regarded by Him, who looketh on the heart, through a white, a swarthy, or an ebon face, in the Circassian, the African or Mongol. It unites in one, all the nations of the earth, and prepares them in one spirit to sing in heaven that song, which celebrates the divine harmony of redeeming love.

To this end, then, enlightened benevolence will direct its efforts more than to external forms or circumstances. It will seek to cleanse the fountain that the streams may be pure, to strike the axe at the root of the tree, which bears the grapes of wisdom, and the clusters of Gomorrah."• Let men retain their peculiarities, which are neither sinful nor justly offensive. Let not a brother be offended at thy meat ; nor thou at his. In unessential matters, conform, change, make sacrifices, "become all things to all men." This is, indeed, the true way to concentrate all your energies for the contest of principle, one great soul engaging conflict. This it is, which shall make the citadel of truth impregnable.

Let this habit of feeling possess your entire souls, and regulate all your actions. It is as necessary to firmness of character,

*

as to success. The mind, that is engaged with trifles, places all it contends for on a level with trifles. While you are engaged in persuading a heathen to change his manners, or a nominal christian, perhaps, to abandon a prejudice, you might have stormed the citadel of falsehood, and subdued the heart. Bring the Gospel to bear directly on him. Aim at the heart. Otherwise you may maim and exasperate deadly foes, but will never conquer them. They will grow strong under your ill-directed labors, and be prepared for a deadlier conflict.

The same habits of feeling should enter into your self-denials and self-sacrifices. Depraved nature prompts us to feel that we are made for ourselves; the Gospel teaches us that we are made for others. It, therefore, bids us respect the rights of others as our own, taught by that golden rule, that we should do to others, as we would they should do to us. The social principle is deep, wrought in that law of love which the Gospel inculcates. It is not like most other rules, an abstraction. It is practically set forth in the love of God, as seen in the works of creation and providence. It was embodied and dwelt among us in the person of our Lord Jesus Christ. It was kindled into an undying flame in the hearts of men, when he "breathed upon his disciples, and said, receive ye the Holy Ghost."

This benevolence, thus expansive, belongs now to the human heart. To implant, and give it immortality there, was the great end of Christ's suffering. The spirit of self-denial and self-sacrifice, therefore, which prompted the work of our redemption, is identical with christianity, and all, who are created anew in Christ Jesus, feel its power. Under its influence, you live not for yourselves alone. You open your hearts to the strong impulses of your social nature. You go forth to noble and self-sacrificing enterprise for the improvement of your race, and for the glory of God. Coincident in your desires and efforts with the great plans of divine benevolence, you become co-workers with God in carrying those plans into execution. Thus dignified by the service you render, you are blessed in its duties, and when you "rest from your labors, your work follows you."

The strong current of feelings, then, to which the channels

of the soul should be thrown open, is that of universal benevolence. Cherished and living, this will pervade every action, and nothing like it will ensure determination of purpose, and energy of action. Its object once taken, the entire emotions of the soul are absorbed. It first consents to self-sacrifice; every other surrender is readily made. This is a spirit fully adequate to the greatest enterprises, for it throws itself entirely into its object, and both risks and pledges every thing for its accomplishment. When we have consented to give *ourselves*, whatever else we can contribute, comes of source. Such is the world, which pure religion would form, and such is a life of christian benevolence.

Contrast it for one moment with that selfishness, which can see nothing, except with final and principal reference to itself, selfish in its preferences, and ready to sacrifice the food, both of mind and soul to its appetite; vain and pleased with borrowed decorations, which are but badges of our shame, and were never intended to add to the beauty of God's most perfect work. Contrast this spirit of benevolence with that envy, which ever looks with jealousy on rival claims; which would trample on the rights, or prejudice the proper claims of another to advance itself; which can never award merited praise to a superior. Measure it with that unholy ambition, which aspires to place and power by unholy means, which would "rather rule in hell than serve in heaven." Can you hesitate which to choose, or where to direct your habits of feeling?

Not only your usefulness, but your happiness is involved in the habits of feeling you cultivate. Which of you can be happy with the spirit of envy rankling in her bosom? Who can harbor unholy ambition, jealousy, or revenge, and be happy? These are the feelings cherished by devils, and which make the devils what they are. Could love obtain dominion in their hearts, hell would be changed to a heaven. As well, therefore, could you be happy in hell as in the exercise of hellish passions. Only let a young lady indulge a spirit of envy towards another, and seek to raise herself by detraction or deceit, she cherishes and fans in her bosom a fire, which is kindled in the lowest pit, which is from beneath, and which will

surely destroy her own peace, while it continues to burn. There is self-conviction, self-reproach, self-arraignment, trial, condemnation. If there can be supremely an object of pity, she is one, withering and withered under the burning fires of disappointed ambition and bitter hatred.

Beware how you look with a covetous desire on the fair fame of others ; how amiable is that virtue, which represents a man employed in returning good for evil, blessing for cursing, and love for hatred ! Who on the other hand can respect one, who will wantonly or through envy, despoil the good name, even of a rival ?

But few are personally handsome. Of these few, the greater part are spoiled by the knowledge, which they soon acquire of their own beauty. The small remnant soon fade, and lose all the advantages they may have enjoyed in the color of the cheek, in every peculiar arrangement of muscular proportion and personal grace. But mind endures. The heart, in its moral constitution and habit, endures. These, well educated, will kindle in the eye, and awaken an expression that has power to move. It is persuasive, controlling, divine. There is moral power in moral worth. It lays hold on our nature, controls our judgment, and influences our life.

Let your attention, then, be early awakened to your habits of feeling. They are the grand artery, through which a healthful moral action must be thrown into all the extremities. On this current are borne the principles of life, the riches of intellect, and the elements of moral power. If the physical energies are not here replenished and sustained, yet they are directed to their proper objects, and thereby made most efficient. Repel, therefore, as the tempter that invaded Eden, every unworthy feeling. Draw out in your life, the law of love. "Be kindly affectionate one to another, in honor preferring one another. Let each esteem others better than himself. Return not railing for railing, but contrary wise blessing. Let the same mind be in you, which was also in Christ Jesus. Be holy, harmless, undefiled, separate from sinners. Bless them that curse you, and pray for them that despitefully use you, and persecute you." What morality is here ! How pure, elevated, sub-

lime ! It reproves every bad passion, and unites, harmonizes, and blesses all. It came from heaven, and its practice prepares for heaven.

For the Mother's Magazine.

I HAD A MOTHER.

WHY gaze ye on my hoary hairs,
Ye children young and gay,
Your locks beneath the blasts of care,
Will bleach as white as they.

I had a mother once like you,
Who o'er my pillow hung,
Kissed from my cheek the briny dew,
And taught my faltering tongue.

NEWTON.

"I had a mother !" Who can utter such language without awakening the tenderest emotions. It is pleasant to recal to mind the kind and unwearied attentions of an affectionate mother ; but it is painful in the extreme, to feel that we have not made her any suitable returns of gratitude and affection, for her undying love to us. O, if children have any regard for their own happiness, even in the present world, setting aside all other considerations, let them take heed how they treat this tenderest and best of earthly friends.

I had a mother once. She was not a christian when I lived with her. Her health was feeble, and she had many cares, and consequently her temper was often irritable, so that at times, "she spake unadvisedly with her lips;" yet she loved her children, I may say, even to a fault. I was her youngest child, and to me she was peculiarly indulgent. I was heedless, loved my own gratification, and thought but little of returning her kindness. As I grew older I knew my duty, but often neglected to perform it. I can never forget one instance of this kind, after I had arrived at an age to be engaged in domestic employments.

I had a duty assigned me, which called me, for several days,

some distance from home. I rose at an early hour, ate a hasty meal, and taking some refreshment with me, I did not return till evening. Thus I continued to do for some days in succession, leaving home before my parents were up. My mother quick to feel, and prompt to do every thing for my comfort and happiness, began to fear that I was fairing too hardly. One morning, on visiting the breakfast room, I found she had arisen very early, in order to prepare me a warm breakfast. Every one knows, in such a case, what should have been my feelings. I ought to have said, "my dear mother, you are very kind, thus to deprive yourself of rest for my sake, I thank you, for your kind attention to my wants, but really mother, it is not necessary that you should do this." I felt that it was not, and I did not wish her to do it, and had I expressed my real feelings, in a pleasant and kind manner she would have been made most happy. But shall I say it, or shall I forbear? Alas! instead of doing so, I felt peevish and fretful, and I manifested to her, these wicked feelings both in words and actions. But Oh! the bitter regret my repented unkindness, and especially the conduct of that morning, has occasioned me. I can never express what I have felt and do still feel at the recollection of my ingratitude. I hope that I have sincerely repented of that, and all my other sins, that God has forgiven me. But I can never forgive myself. O! I hope I shall meet my dear, dear mother in heaven, that I may express to her, how truly grieved I am that I treated her so unkindly. Dear children and youth, I have related this painful circumstance as a warning to you. Let me say that if you wish to avoid the pain I have felt for my treatment of my mother, and shall continue to feel to the end of my life, then avoid the sin which caused me so much anguish. O! be kind to your parents, not only to the good and gentle, but also to the froward, and God will reward you, for he has said in his word, "Honor thy father and mother, that it may be *well* with thee, and that thou mayest *live long* on the earth."

H. W.

For the Mother's Magazine.

LETTER OF DR. GRANT.

OROOMIAH, PERSIA, Nov. 2d, 1837.

REV. S. WHITTELSEY AND LADY,

Dear Brother and Sister,—Your very kind note of December last, accompanying two bound volumes of the Mother's Magazine, was received in due time.

We highly prize the Magazine both for its intrinsic excellence, and as a token of your affectionate remembrance. You have a most important and interesting task, in your endeavors to guide *mothers, and fathers too*—for their duties are inseparable—in training the immortal spirits committed to their care, for usefulness and heaven. What momentous responsibilities are those of a parent! What deep, undying interests hang upon each look, and word, and action of those, to whom the temporal and eternal well being of a child is committed!

I trust, I realized in some measure, my obligations while endeavoring to discharge both paternal and maternal duties to my two little sons in my native land. But if these duties and responsibilities were arduous there, where so many religious privileges, and so much of pious example help to mould the character of a child, what must they be where every influence is most unhallowed and pernicious? As the impress of character is made in infancy and early childhood, I have only to point you to the lying, theft, profanity, intemperance and degrading ignorance of all classes of people around us, and you have the portrait of *mothers* in this dark land. It is a dark picture; but what else can it be? Look at her training, and see if she can be otherwise than ignorant and degraded. She is ushered into the world with a feeling of regret on the part of her parents, who always think it a misfortune to have a female infant. And as she grows up she is sent to labor in the field, and at other menial service, and not a thought is bestowed upon the cultivation of her mind. She is treated rather as

the slave, than as the companion of man, and is only valued for the work she performs, or the dowry she brings in marriage—being disposed of by her covetous parents to the highest bidder, and often against her will—if, indeed, she have a will of her own. While her heart is unadorned, and she knows nothing of “the ornament of a meek and quiet spirit, which is in the sight of God of great price,” her affections are supremely set upon ornamenting her person. Her hair is plaited with several concentric rows, or circles of money; her neck is ornamented with every variety of beads; a string of metallic knobs or coins falls in a double row to her waist; her fingers, wrists, ears and nose, are loaded with rings, and the borders of her garments shine with tinsel. Many who are too poor to sustain the expense of all this tawdry display, still manifest there love of finery, and render their appearance still more grotesque by surmounting their tattered garments with ornaments of the cheapest material.

I speak particularly of those who have been baptized in the name of the Holy Trinity, and who bear the name of *christians*. At twelve or fifteen years of age they are married, and without a thought of their responsibility enter upon the business of training up a family. We have just returned from one of their weddings, where the feasting and dissipation was rendered the more intolerable by a combination of all the discords of creation, in what was called music. When married, the bride may not eat with her husband, nor think herself his equal. A child with an immortal spirit is committed to their care. For two years it is bound hand and foot in its cradle, and in this state I have seen the limbs become helpless from inaction. As it grows older, its most capricious desires are gratified, and its worst passions grow in unsubdued luxuriance. I have seen a child three or four years of age beating its mother while its face was suffused with anger. When I have enjoined strict abstinence from unripe fruit, or other injurious articles, in case of sickness, the universal answer has been,—“What shall I do? it is a *child*, and it wants it”—and thus they destroy, or hazard its life, rather than exercise wholesome restraint. Indeed, such a thing as family

government is not known here. The people are quite astonished to see our little Henry Martyn, now 18 months old, obey immediately when spoken to ; and we are encouraged to hope that *example* will do much to produce a reform here.

Lying, profanity, and theft are not uncommon vices among *females*, as well as all others about us. We have even had the buttons cut off from our clothes by them ; and oaths are so common that they are uttered without a thought. No one is expected to trust anothers word when it is for their interest to deceive, and it is hardly considered a breach of etiquette to question anothers veracity.

Not a Nestorian girl or woman in this province could read a word when we came here ; and we find the subject of female education a very different one. Ten or twelve girls are now under instruction in our village schools, which is a very encouraging fact. But our efforts to educate promising girls in our families, have as yet proved unsuccessful. The last effort which we made to effect this important object, was in the case of a bright little girl, whose parents were so poor, that she had been employed to beg bread for them to eat. The girl was about nine years old, and covered with old rags. I made a regular bargain with her parents, that she should stay with us six years, in consideration of which I was to feed, clothe and educate her, and pay them a stated sum, as an equivalent for what she would have earned at home. A writing was drawn and sealed by the bishop, and I thought we should then succeed in educating one female as a pattern for her sex. The girl soon became changed into a neat promising scholar, and was greatly improving in morals and intellect, when her father—thinking he might secure her new clothes, and caring nothing for her improvement—came and stole her away.

Perhaps he was afraid, as others have been, that we wished to carry off all that we educate to the "new world."

I have thus hastily endeavored to give you some facts in regard to females, and *mothers* in this country. If the picture is an affecting one to you, it is doubly so to us, who have it drawn out in more vivid colors than I can give. I have said thus much to enlist your sympathies and prayers on be-

half of *Nestorian Mothers*. Will you not remember them in your intercessions at the throne of grace, and ask the mothers in our beloved Zion at home to pray for them? They are beginning to feel that they are degraded and ignorant; and some of them say to our ladies, "You can read and write, and you know every thing. We know nothing, not even our prayers." They know not the age of their children, and often they have to stop and count before they can tell how many they have.

But, strange as it may seem, with all this ignorance, they have naturally bright intellects. They are naturally affectionate and kind, and are free from some of the dreadful vices of females in most heathen lands. They want but the sanctifying influences of the Holy Spirit, and the light of education to make them blessings to this land and the world.

Mrs. Grant unites in affectionate regards, and best wishes for the success of your interesting labors. I trust she will ere long be able to tell you what efforts are in progress for the improvement of her sisters in Persia.

Very affectionately yours,

ASHAEL GRANT.


For the Mother's Magazine.

SECOND ANNUAL REPORT OF THE MATERNAL ASSOCIATION
OF THE CIRCULAR CHURCH, CHARLESTON. S. C.

MY DEAR SISTERS—

THE reading over of the minutes of the past year has brought to remembrance several interesting items, which I presume will not be unacceptable to you.

Our meetings have been uninterrupted, and the character of them solemn, and—may we not hope, sanctifying?—having a tendency to make us more holy in our domestic walk, more exemplary before our households, and more faithful to the souls of our children. And may we not hope that no small amount of prayer has been lodged in the great Intercessor's hands, who ~~now~~ lives to plead for his people, and who never pleads in vain?



Yes, if we may so interpret the dealings of our Heavenly Father towards some of our members, the prayers of this Association have been even answered; for has he not taken from us some of those cherished ones for whom we earnestly petitioned might be adopted into the family of God, and educated for his kingdom and glory? Bereaved mothers, God has done well by your children, and you may "bless him even for the severe;" and let gratitude to the dear Redeemer of your glorified babes stimulate you to more abundant maternal labors.

Our quarterly meetings have been highly edifying. Always have we been favored with our beloved pastor's attendance, and frequently has he been accompanied by his brethren. At our meeting in April, the Rev. Dr. Anderson visited us. Do you remember how he urged us to greater and increased effort to train up our children for the service of the Church—for the missionary field? And to accomplish this end, we must early introduce them to habits of benevolence and self-denial, and impart to them solid and thorough instruction in divine things. We felt then as if we could not soon forget that meeting; we were overwhelmed with a sense of the vastness of a mother's influence, and of a mother's responsibility. And this was the last but one of our meetings at which our dear departed Mrs. Leavett was. Mothers of this Association, in view of past meetings, and of this one in particular, let it excite you to do whatsoever your hearts or hands design to do for your children, bound to eternity. You know not how short your time for working may be. Our friend just referred to, and her offspring, seemed as fair for life and usefulness when this year commenced, as yours do now; but ere the first quarter of it had rolled away, they were gone; and before a second quarter expired, five more dear little ones were gathered to the tomb. *Short, uncertain* life is your only seed time.

The children of the Association have, during the year, contributed \$8 for the purchasing of eight copies of the Magazine, to be sent to those missionary mothers in heathen lands who have it not. This is good accomplished—and here permit me to request you to make your children understand distinctly the object they are thus aiding. I have thought it would encour-

age them to persevere in this effort of love, and interest them too, if you would point out to them, upon their maps, those green spots in heathen lands whither the Magazine is sent, and make them acquainted with the holy and lovely characters of the missionaries, and with their labors, and the character of those among whom they so patiently labor. Many of you take this work yourselves, and have found it a maternal help. It would be well to read it to them.

In conclusion, permit me, dear friends, to congratulate you, on the arrival of our second anniversary, that not many of you have been called to mourn over disappointed hopes, and to be written childless. "Your children are yet like olive plants about your table," they are yet probationers. Oh! see to it, that you are faithful; and regard your monthly meetings as among the most precious of your religious duties and privileges.

S. L. G., Secretary.

For the Mother's Magazine.

EXTRACT OF A LETTER.

In case a mother is bereaved of all her children, she is very apt to conclude that Providence designs to free her from further care and responsibility in the training and salvation of children; and she at once forsakes the maternal meeting. Such, however, was not the impression of Mrs. G., the worthy secretary, who penned the above Report. She did not feel or act thus, as will be perceived by the following extract from one of her letters to the Editor:—

"I was asked the other day why I continued a member of the Maternal Association, seeing the Lord had written me childless? Shall I tell you, my sister, what I said? I replied, 'I feel that the Lord has signally answered my prayers for my own dear children, though in a very mysterious way. It was my constant, fervent prayer, as soon as I was sensible of their existence, that he would make them his own dear children, and educate them for his kingdom and glory; and I fully believe that he has done so, and that they are enjoying the superior advantages of an angelic education. And if so, has he not done well by my beloved little ones? I feel that I cannot do

enough for the best interests of the children of others, who are exposed to all the temptations and baleful influences of a wicked world. What can I render to my Redeemer, and the Redeemer of my children, for all he has done to save them and their unworthy mother? Yes, my friend, I do feel more interested than ever in this blessed cause, and I do desire to be more *abundant* in maternal labors than *you all*."

For the Mother's Magazine.

FEELING IS NOT FAITH.

LOWER CANADA, June, 1838.

DEAR MRS. WHITTELEY—

It is matter of deep lamentation that there are so few children converted to God and following after holiness; and I think few will doubt that the *cause* exists in some form with the mother. There is, very manifestly, a great want of spiritual, powerful faith in the promises of the Abrahamic covenant. Mothers do not believe, I mean that this is true of mothers to a great extent, that the conversion of their children depends, under God, upon themselves; and this may account for that slothfulness of spirit, and a disposition to expect the conversion of the child by and by, which, in a greater or less degree is so universal among mothers. "Howbeit," as "this kind goeth not out but by *prayer and fasting*," she *may* find it difficult to get rid of it; for it requires an effort directly opposed to that sluggishness of spirit to which she has been in a habit of yielding.

I do not believe Hannah had this spirit when she promised, "Then will I give him unto the Lord all the days of his life"—neither when she said, "As long as he liveth he shall be lent to the Lord." Nor do I believe that such a mother (continuing in that spirit) will ever see her child converted, in answer to her own prayers, or as the result of her own labors. Does not this very spirit operate more powerfully in "hindering the prayers" of mothers, and preventing the early conversion of children, than all other causes put together? The Lord God has said plainly, "Train up a child in the way he should go, and when he is old he will not depart from it;" and *he* has

never placed an obstacle in the mother's way. If she has done this herself, then she herself must remove it. This she can do, and this she ~~must do~~, or abide the only alternative, and remain in awful doubt and uncertainty about the eternal destiny of those she so dearly loves. 'Tis a very easy thing to take the precious trust that God has carefully committed to our keeping, and, before the altar of God, listen to the name of the sacred Trinity as pronounced over it by his ambassadors, and promise with the lips to "train it up" for God, but it is quite another thing to have our own souls touched with the "fire" of the Holy Ghost, and deeply in our hearts to receive the precious promise, "*I will be thy God, and the God of thy child, for ever*"—to feel the witness of the Sacred Spirit in our souls, that our "vows" "to give him unto the Lord all the days of his life," are registered in heaven, and that God accepts the offering we have made.

Oh! when a mother does this, angels in heaven are not indifferent spectators to the scene; and if angels could weep, methinks there would be tears in heaven, when such a mother *forgets* her vows.

Now we believe there are many such mothers, and that they expect their children will "some time or other" be converted. Still, day after day, and in some instances year after year, rolls away, and they remain as they were—no, not as they *were*, for every day's continuance in sin but hardens the heart, and renders it less susceptible of receiving divine impressions. If such a mother has not forgotten her "vows," she must have forgotten the obligations they impose upon her, or else she must have greatly erred in her manner of communicating *truth* to the mind of her child—though so much has been said on this subject by those who learned "wisdom" by experience, that a mother's ignorance here is hardly excusable.

It may be the child has not been taught to pay due regard to *this* command—"Children, obey your parents in all things"—and without a *habitual, practical obedience* here, a mother need never expect to exert a very powerful, or a very salutary, influence over the mind of her child. Again, the mind of a little *one* soon wearies, and she may have been long and tedious,

when she should be short and explicit—thus making those daily exercises a task for the child, which should ever be its delight—or she may in some way lead the child to view its Maker as an austere being, rather than a God of love, but who must be strictly obeyed, because his commands are *always right*.

I do believe, that when the feelings and faith of a mother, as above described, are kept in lively exercise in the heart, and she searches for the promises of God in his word, as for “hid treasure,” and seeks the blessing of God as earnestly and diligently upon her labors for her child, as the men of this world seek for gold and silver, that she will soon see the image of Jesus formed and living in his heart. It cannot be otherwise, for the Lord God is a faithful God, *keeping covenant and mercy* with them that love him, and that walk in the ways that he has commanded—they are his own words. Before we can see more conversions amongst children, we must see mothers more holy. There must be a deeper and more thorough work of grace in her own heart; there must be holy and fervent outpourings of soul before God, and wrestlings with the “angel of the covenant.” She must “travail in birth again” for her child, until Christ be formed in the soul. In proportion as this spirit prevails amongst mothers, in the same proportion do I believe we shall witness the conversion of *children*, and in no other.

If a mother has long prayed for, and expected, the conversion of her child, and yet this desire of her heart is not granted, she may perhaps learn the reason at the foot of the cross. If her eye of faith be strong enough to look “within the veil,” she *perhaps* may discover that the honor and glory of him who sits upon the throne, has not been sufficiently prominent in her mind when seeking the conversion of her child; but the *happiness of the child* alone has filled her heart. She has had *less faith than feeling*.

I would that I could place you in the chamber of a dying child where once I stood, and you might see the mother with her *tearless* eyes raised towards heaven, crying, “Save, O! save my child.” I knew that mother well. In her youth she chose the Lord for her portion, and she felt that God was her God. She had breathed fervently the “baptismal vow” over

her babe, before the altar of God, and since that period she had wept in secret places for her child, and prayed and longed for her conversion. Often, she says, when kneeling in my closet, my child, from the time she was a year and a half old, would come and kneel silently beside me, and there remain till I told her she might pray; and when teaching her infant lips to call upon God, O, how my heart has yearned over my child, and I longed for her conversion with an inexpressible intensity of feeling; "but," she continued, "*feeling is not faith.* The Lord has taught me that, and I *now* see that I did not with a living faith receive the covenant promise of God in my heart, and in the exercise of that faith plead at his footstool his own promise, and his own faithfulness." Now I see nothing peculiar in the experience of this mother, for I believe thousands learn when 'tis too late, that "*feeling is not faith*:" and though in this case the mother felt that mercy was extended to her child through the covenant faithfulness of an unchangeable God, yet I have often seen her walk the room in apparent anguish of spirit, when speaking of her want of intelligent spiritual faith in the promises of the Abrahamic covenant, and her consequent unfaithfulness both to God and to her child: and she once told me at such a time, that she was oftentimes obliged to walk while praying, for her distress was such that she could not kneel.

Oh, that mothers would be wise *now*—that they would "stir themselves up" *now* "to take hold upon God"—that they would *now* "bring the tithes into the store-house," and "prove God," and see if one "jot or tittle" fails of all he has promised. Let a mother but labor as diligently to have her child robed in Christ's righteousness as she does to have it dressed according to the fashion of *this* world, and see if her labors are not abundantly rewarded. Let the child SEE DAILY that the beauties and glories of the blessed Saviour have *fixed* the mother's heart in heaven, and that she "loves not this world, nor the things of this world," and think you he will be *satisfied* with this world? O no, no. Let her but *lead* the way, and the child *will* follow. She may *point*, and *point*, and *point* in vain; but let her own gaze be riveted on the Saviour, and the *will* too will "look and live." Mother, do you believe this? *will you make the trial now?*

S.

THE MOTHER'S MAGAZINE.

VOL. VI.

AUGUST, 1838.

NO. VIII.

For the Mother's Magazine.

ON THE EVIDENCE OF EARLY PIETY.—(Continued.)

BY T. H. GALLAUDET.

IN connection with the deep interest which children almost universally take in sensible objects, and their fondness for play-things and amusements, *the thoughtlessness and volatility* which are so common at that period of life, are to be well considered in forming a due estimate of their religious character. Where this is constitutional, we make great allowances for it even in adults, and how much more should we be ready to do so in the case of those happy, little beings, in the morning of their days, who are yet free from the cares and anxieties of riper years; whose animal spirits are full of spontaneous life and activity; and to whose unsated eye all that surrounds them is a constant panorama of what is fresh and bright, curious and wonderful. Objects the most common and stale to us, have to them, in their forms and colors, their construction and uses, something new and interesting. Is it at all strange that, amid such a variety, their attention should often be allured and distracted, and their minds, like the butterfly, be perpetually on the wing, roaming from one delight to another?

Religious objects, let it be recollected, are addressed to our faith. In contemplating them, even those of adult age, and who have made some progress in the divine life, are often harassed with the intrusion of the things of this world, and have a great struggle to maintain against this intrusion. Something *seen, or heard*, breaks up the train of spiritual meditation and

feeling, and quickly calls back the soul to the objects of time and sense. In the case of children, then, we should not be surprised, or discouraged, to find this difficulty existing in a vastly greater degree, and we should treat it with proportional candor and indulgence.

The wants of children are all provided for. The *planning* for their comfort is done by the parent. It is only very gradually and imperfectly, and, at first, with reference to their own little concerns, that they are led to exercise foresight. We must not wonder at their thoughtlessness. Divine grace, it is true, will produce a temper of heart, a sense of duty, an obedience and docility of mind, most favorable to the cultivation of thoughtfulness and prudence. But we must allow time for the growth of these traits of character, and not set down to a want of right feelings, or to *intentional* misconduct, in this respect, what may often seem to conflict with genuine youthful piety.

Instances are continually occurring among the most carefully trained, and best disposed children, illustrative of these truths, especially where the constitutional tendency is to great playfulness, to volatility, and to a want of forecast.

A young child, whose mother dares to hope that the Spirit of God has sanctified his heart, has just been kneeling by her side, and uniting in her fervent supplications at the throne of grace. He has done this tenderly and reverently, with a sweet confidence in the Savior. He rises; he looks around him; some inviting object attracts his attention; his animal spirits are in full play;—he bounds forward with delight—he sports—he frolics—he gives vent to his joyful feelings in the vociferations of merriment. It would have been vastly better, doubtless, had he kept his mind sedate and serious a little longer. He ought to be checked and reminded of this. He should be led to see and feel the propriety of not thus passing so rapidly from an act of devotion to his pastimes. But his sportiveness was spontaneous, and probably irrepressible. There was in it no *intentional irreverence*. Do not frown severely upon it. Do not let it be regarded as casting any doubtfulness over the evidences of his youthful piety which you daily think you discover in the general tone of his feelings and conduct.

On the Sabbath, he is uneasy or drowsy in the house of God. In the Sunday-school his attention flags, or is arrested by the appearance of a new pupil or a stranger; or he smiles at something that strikes his eye, or his imagination, ludicrously. If there is no bad intention in all this—*no design*—but all is to be attributed to the state of his bodily system, or to volatility and thoughtlessness,—in administering the necessary admonition, be gentle and forbearing, and do not attribute to wrong feelings, or to the want of proper ones, what may fairly be accounted for in some other way.

Similar cases are continually happening in the intercourse which parents have with their children, and teachers with their pupils. The few that the writer has alluded to are sufficient to illustrate the general truths which he has wished to present to his readers. In doing this, he would be sorry to leave the impression on their minds, of his intending to espouse any course of false indulgence; or any neglect of carefulness in the training up of children and youth in all that is reverential towards sacred things, and decorous and respectful in their conduct. But keeping this in view as an essential part of education, we should be careful, on the other hand, in forming an estimate of *the state of the hearts* of our children, to find out what *the inward* truly is, and not to let certain irregularities or frivolities of *the outward* produce any unfavorable surmises, *unless they indicate wrong feelings, or evil intentions.*

For the Mother's Magazine.

HINTS TO YOUNG LADIES—No. 7.

HABITS OF FEELING.

OUR feelings, as influenced by a spirit of benevolence, have formed a separate subject of consideration. It may be profitable to subdivide them as they are carried into those various branches of practical action, which is decisive of character and usefulness in society.

I will direct attention, in the first place, to your *feelings of*

independence. This is a term liable to abuse, and cannot be safely used without a definition. Perfectly independent, you cannot be—it is not desirable you should be. There is nothing degrading in that independence, which nature has constituted. Never be ashamed of it, whether it consist in any subordination of the sex, or humble circumstances of life. True independence is not controlled by any contingent circumstances. It is intellectual and moral. It consists in an exercise of the heart, in mental action, and may dignify and ennoble the humblest individual in the most obscure condition. The want of it can never be compensated by birth, or blood, or station. A mean spirit may crawl upon a throne, while a royal heart may swell the bosom of a slave. The independence I would recommend consists in a feeling of personal accountability, which brings every decision to that law by which actions are to be tried, and, regardless of other influences, decides by that rule every duty and every action.

Carry with you this spirit, deeply cherished and well established. Let it pervade your personal manners, and they will be as conciliatory as they are dignified. They will give true nobility to the humblest, and designate her as belonging to nature's nobility, the highest rank in society. Let it pervade your minds, and they will exercise that noble bearing, which will be impressive because natural. Factitious distinctions, like artificial forces, are necessarily transient, and are consumed by their own power.

There is hardly a more important modification of feeling than that of personal independence. How peculiarly interesting its display in a tender female, thinking for herself, carrying forward her own mental operations, forming her conclusions, and modestly, but distinctly, avowing them, even in the presence of opposition and numbers! How degrading does it appear to see any one waiting on the opinions of others, led and changed by their sentiments like the vane that varies with every breath! You cannot esteem such an one. Though no moral dereliction may degrade her, she can never rise to your respect.

Think for yourselves. Without affectation, always dare to do what you think is right. Then you will reserve yourselves

when wicked men and seducers would lead astray. If you can *think* for yourselves, you can *act* for yourselves—you can differ from any other and all others. She who agrees with herself, comes to every conflict with a host. She can stand before kings. Superior strength yields to superior virtue. How withering to a grovelling spirit is that exclamation of time-servers,—“O that will not do,—people don’t do so,—they will laugh at you.” But I say do it, if it is right. Do it—let people laugh if they will,—*do it*. It is better to incur their censure when you are right, than find their approbation in error. What will your conscience say if you *neglect* to do it? It will rise with far more power to oppress and punish you, than a hostile world combined. Do what you think is right, and *let people laugh*. Follow your own sense of propriety, well counselled, and hold the derision of others in deeper derision.

This is a short way to correct false notions, and extinguish a false sensibility. We have to do with realities, and the sooner we come to act on them, the better. I have seen a young lady at school, who could not submit to an examination, before her parents and friends, without an agitation that stifled her voice, who could yet talk nonsense to her companions, as soon as she passed the door, loud enough to be heard through a three story building. What is right, *do*, and never be ashamed, nor afraid of consequences. If a sense of right will not inspire you with courage enough to speak confidently in a noble enterprise, let shame keep you silent ever afterwards.

The opposite of an independent spirit is not, however, necessarily one of meanness. A habit of yielding to others, and depending on their decision for opinion, sometimes arises from a native modesty, and involves no unworthy feeling. Yet yielded to and long cherished, it degrades the mind, until it comes at length to act habitually under a painful sense of inferiority. To obviate this evil, the mind should form a habit of independent reflection. Instead of seeking after the opinions of others, its own independent opinions should be modified by the light that others shed. We may not be stubborn in our way, but receive new light from whatever source it comes.

This yielding disposition, on the other hand, should not be carried too far. We should not adopt at once an improvement, because it may seem to have some advantages, until we have well considered its difficulties too.

Cultivate a *conciliatory disposition*. Some persons have a peculiar faculty to make difficulty, and attribute the result to their independence. On the contrary, the exercise of an honest independence is calculated to prevent difficulty, and therefore in persons of this class, it is either entirely wanting or ill directed.

Nearly allied to this independence of mind, and almost inseparable from it, is *decision of character*. When these feelings are carried out, and practically illustrated, they give to principle its true effect. A character thus known, avoids impropriety. It is known what she will do, and intruders retreat.

What "*people will say*" has no influence with her. When she has made up her mind that she is right, she knows they *will have their laugh*, and then say—"she is right."

True humility is the natural exercise of such a mind. Humility is a dignified feeling. It is noble, generous, ingenuous, frank. It is as far removed from a grovelling spirit, as from pride. It enters into considerations of justice, and is ready to render it to all. How different from that pride, which can never confess a wrong, nor repair an injury! How far removed from that vindictive or vengeful spirit, which will assert a wrong even at the expense of justice, and the rights of all others! Cherish that habit which strengthens humility in the soul. It truly ennobles its possessor, and gives him an advantage over his enemies.

This is the only passport to *self-respect*, another ennobling feeling, which should be formed into a habit. Who will not respect herself in the exercise of such feelings? Who can respect herself without them? By whom can she be respected? There is no compulsion here. What we feel, must be the regular result of what we are in reality—of what we do. Our feelings must answer to truth, and abide by it. Self-respect is an inward conviction, that naturally attends true merit. It necessarily follows upon noble action, and prompts to noble

bearing, the true and unfailing impulse of a well-balanced and independent mind.

There is a *self-distrust* too, which belongs to this system of habits. No man is wise at all times. The mind that never doubts itself, has deceived itself. Who is always right? If we find that all others sometimes do wrong, then we ourselves may not always be right. Humility places us in a posture to see this, and a true independence will raise us above any mean artifices to hide the truth, either from ourselves or from others. A small portion of wisdom will lead us to cherish a feeling of self-distrust, and urge us to ingenuous action in every discovery of truth.

Self-censure is a feeling which should be more cherished than self-applause, and is entirely consistent with self-respect. How can we be truly capable of reformation, if we never blame our own faults? We must first condemn them, before we shall seek reform. We must feel self-reproach, before any adequate attempts will be made to correct our errors. Never be afraid to pass a censure on yourself. You will retain more self-respect by such a course than by an attempt to approve what in you is wrong, or to hide a fault from your own condemnation. What you would condemn in others, that condemn in yourself. The censure which you pass on others *will* fall on yourself for like causes, however unconscious you may be of the mental operation which passes that condemnation: it is there; the mind is its keeper—and you may as well attempt to confound its convictions of right, as to annihilate it, or alter the decisions passed upon it. Come out openly with yourself. Bring yourself in judgment at the bar of conscience. Openly condemn, openly censure yourself, openly confess,—and then you can openly reform, and thereby place yourself in the right. Without this frankness with yourself, there will be a war within, and you will, in spite of every attempt to have it otherwise, think as meanly of yourself as you would of another in like circumstances. Can you respect the man who will deceive another? As little can you respect yourself, self-detected of an attempt at self-deception.

Cherish a habit of ingenuousness. Open to your own mind

and admit them just as you are, and judge of yourself in your own terms. The truly honest man, if he is unjust at home, he will never be just abroad. If he has deceived himself he will deceive others. The dishonest is deep wrought lies, and at the closet when the man is abroad he is carried abroad in a deception, and will not stand the test.

It hides nothing of the truth. It is pleasant, open, artless, frank, sensible, and of a warm atmosphere. The speaker is concerned. There is no self, no self-interest. Give me a second run of the displays and I shall be a part of the reconstruction of the just; its

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Will that little girl be a saint? Or will she rise up in the morning, to bloom in the sun? Will that boy pass the day in idleness? Will he be an inefficient man? Or will he be virtuous, and wicked? Will their children be good? Will they join the millions of heaven, and sing praises to God? That little mind has just

now started into existence, but it has commenced a course which shall roll far on into eternity, when these stars and planets have decayed with age; and onward still it shall roll, through oceans of bliss, or seas of torture, forever and ever. Oh, Christian mother! remember that the decision of these points is to rest with you. Your great object should be, *to fit your children for eternity*; and this object should modify all your plans of education. If you ask how this is to be done, I answer,

1st. *Instruct* them. If you wish your son to become a merchant, you train him for that business. If you intend him for a scholar, you give him advantages for study. If, then, you wish to train up your children for eternity, you must diligently imbue their minds with those truths which are calculated to effect that object. God has not left us without the plainest declaration of his will on this point: these most solemn and reiterated injunctions are urged upon you. "These words which I command thee thou shalt teach diligently to thy children, and shalt talk of them when thou sittest in the house, and when thou walkest by the way; when thou liest down, and when thou risest up: thou shalt write them on the posts of thy doors, and on thy gates." Here we are given to understand that it is not a single statement of the truth which is to accomplish the object; that an occasional formal lecture on religion does not complete a parent's duty. But you are taught, in this passage, to mingle it with all the various incidents of life. The eye of maternal vigilance should ever be on the watch to discover the favorable times for leading the childish thoughts to God. If you enter upon religious instruction when he is in the height of boyish glee, or drag him to it when he is weary and fretful, you do no good. But there are, occasionally, softened and serious moments, when the mind is peculiarly open to impression; and those are the golden moments of life. Sometimes when he retires to rest, he is ready to hear of the God who must protect him during sleep. Sometimes he is affected by an act of parental kindness, or a solemn death, or an impressive sermon. These are the times to ply the motives of God's truth; and, as you value the eternity of your child, you should make everything—business, money, ease—all, give way to the business of

teaching him then to seek after God. Then is the hour that the bias you may give will stretch far onward to eternity.

2d. You must GOVERN them. Some parents, to a commendable degree faithful in giving religious instruction to their children, find their labors completely baffled : the child grows up to be a turbulent, irreligious man. Without pretending to enumerate all the disturbing forces which have counteracted the influence of religious instruction, I have no hesitation in saying that, in the majority of cases which I have witnessed, the disappointment was owing to *bad family government*.

You all have seen enough of children to know that the first dispositions which appear are, self-will, pride, and temper. These bad passions often appear with the first developments of intelligence, and possess even a giant strength in the very days of infancy. But these are the passions of hell, and if allowed to grow, their brawny strength will soon laugh at your remonstrances.

There are parents so foolishly weak, that they cannot or will not subdue and govern these little beings. Their gusts of infantile passion they permit to pass without rebuke ; their disobedience, their petty lies, go uncensured. If the child is determined to have his own way, and cries and rages long enough, they yield to its importunity. A very short course like this soon renders him ungovernable ; his passion rules him, and he rules the house. Or, if the mother attempts to restrain him, she has, perhaps, no *steady* government. Sometimes, when your patience is exhausted, and your own passions aroused, you punish with severity ; but in your hours of indolence and good humor his worst faults are hardly noticed. In this way you render him mean and trickish ; and even by your own example teach him to be the slave of caprice. You take the most effectual method to make him believe that all distinctions between right and wrong are mere matters of convenience. In your *instructions* you tell him that God regards sin with abhorrence : in *practice*, you do not regard his sins with censure, and even commit greater ones yourself. Where, then, is the wonder that your pious instructions are useless ? But the evil does not stop with merely injuring a spoiled and petted child. Every succeed-

ing year gives new strength to his self-will. When he becomes a youth, you have lost all influence over him, for he learned long since to despise your parental authority. You send him out into the world with habits of contempt for you and for God. And what have you to expect, but that he will fall into licentiousness and sin, and bring your gray hairs with sorrow to the grave? Many a mother has shed tears of scalding agony, and endured the keenest, bitterest shame, at the neglect and even abuse of a beloved child—a child whom she ruined by a weak and criminal indulgence.

If you would avoid these evils, and train up your child in the way he should go, *steady and efficacious government* is indispensable. Let the child be taught, as soon as he can understand even a look or a sign, that he *must obey*; that disobedience to your commands, on any consideration whatever, cannot go unnoticed; and that, if mild measures will not answer, the end must be secured by personal chastisement. Let him know by your conduct, as well as your instructions, that you consider his perverseness, self-will, and bad temper, as really and deeply criminal in the sight of God. Let the first lesson he learns be, that he is not to do what pleases himself, but, what is right; that he never can induce you to gratify his whims by importunity or tears. Let this course be commenced early; let it be pursued, not according to your fluctuating feelings of good or bad humor, but with a steady and persevering hand: and although I do not say you will make your child a real Christian, I do say, that, under such a course, he is much more *likely* to become such;—that good government is just as necessary a part of the training a child for heaven, as good instruction. Every bad passion you can batter down, is opening the way for the Spirit's influence to his heart.

3d. Let your system of government and instruction be commenced *early*.

Of all the various sects and religions in the world, none are so deeply rooted in their faith—none so completely barricaded against all effort at conversion, as Jews and Catholics. It is almost a miracle when one of them turns from the faith of his fathers. The great and the simple reason is, that the Jew and

the Catholic understand perfectly well the principle that early impressions are the strongest. So well do they practise what they know, that give them the education of a child, and its prejudices will laugh to scorn your array of argument and demonstration. Were you, Christian mothers, to do the same, the Church also might laugh to scorn the attacks of error and infidelity.

Thus God places upon you a fearful responsibility. When he ushered that little one into existence, he said, "Here is a deathless being; to you I give it to be trained up for eternity. Such is the fixed constitution of his being, that you must influence his eternal welfare." If such, then, is the language of God's providence, must I come to you and argue the point? Need I urge you to point your little ones to the way of life? Oh, remember that the question for your child is, shall he be an heir of glory or of perdition;—that every infant chord you touch will vibrate forever.

When, therefore, you inquire, "what manner of children are these to be?" remember that their destinies hang on you. If you are unfaithful, their eternal destruction is highly probable; if you do not begin early, and pursue earnestly, the golden season may be lost.

Suppose, then, that you are negligent, and your child is lost. He has sat at your table; he has been with you from infancy to manhood: you never taught him to fear God; it may be that your example taught him to cast off the restraints of religion. His probation is closed; his doom is sealed. Oh, with what execration will he load you, the author of his existence and his ruin! "I was cast upon you ignorant and helpless. You knew that I was destined to immortality; that I was committed to your care to be trained up for that immortality: you never told me of the way to life; you never urged me to flee from the wrath to come. I might have stood in yon bright world, the happiest of them all; but now all hope is past; I am fixed in chains of darkness with the undying worm forever and ever: It was *you* who brought me here. Accursed be the day of my birth,—and accursed thou, the author of my being." As the mighty years of eternity roll on, will its dark caverns resound

with the deeper and louder curses of a lost child on the unfaithful mother.

G.

Montreal, January, 1838.

For the Mother's Magazine.

SMYRNA, March 3, 1837.

DEAR MADAM,

Your great kindness in sending me, for the benefit of the Smyrna mission, a copy of the 1 and 2 Vol. of your most valuable Magazine, makes me feel that I am not taking an unwarrantable liberty in addressing you, although I have not the happiness of a personal acquaintance. I have seriously regretted, that numerous avocations compelled me so long to delay writing, for I have felt impatient, not only to acknowledge the receipt of this highly valued volume, and thank you for it, but also to encourage you, so far as I am able, in your benevolent work, by the assurance, that even to us, who live in these remote and dark parts of the earth, your labor has not been in vain in the Lord. I assure you, dear Madam, that this work has been read by me and others connected with this Mission, with the deepest interest, and I trust also with real profit. Among the numerous and valuable publications of the present age, there is not one in which I feel a more lively interest, or from which I expect more important results to the church and world, than from this. I regard it as the Sister, if not the Foster-Mother, of that most important institution, the Maternal Association, and in the existence and prosperity of *both*, I do greatly rejoice. Let mothers be roused to a sense of the responsibility resting upon them in this most endearing relation, and let them be aided, so far as is practicable, in the discharge of the duties resulting from it, and what human foresight can calculate the effect! It is truly astonishing to me, that during the lapse of so many ages, nothing of this kind should have been undertaken for their assistance in the performance of their exceedingly difficult and responsible duties to their children. Among the various and important subjects introduced into

your Magazine, I have read with peculiar interest the papers on physical education, and those on the early conversion of children, because I believe these subjects have been to a great extent overlooked, by a large majority of mothers. Those relating to the former, have particularly interested me, because some facts stated in them, have so perfectly accorded with my own experience.

Providence has blessed me with two children, and although they were not entrusted to my care at their birth, they were placed in my hands at a tender age, and I have considered it both my privilege and duty to endeavor to educate them as the offspring of God. It has appeared to me important to make them feel that the pleasure arising from the gratification of the appetite, belongs to brutes, and not to men, and that to indulge themselves in eating or drinking any thing which by its quantity or quality is likely to disorder the system, or render them dull and unfit for study, which has been their constant employment, would be sinful. Sustained as we are by the charities of the church, both Mr. Temple and myself have considered it our duty, as well as pleasure, to confine ourselves to an economical style of living, and of course our diet has been uniformly extremely simple. To this, under the blessing of God, we ascribe the uninterrupted and perfect health which our children have enjoyed. The eldest, who had naturally a good constitution, has been a stranger to sickness of any kind during the last seven years, except for a few days, when he suffered slightly from the measles. The youngest, who had naturally a feeble and sickly constitution, was subject to occasional attacks of illness during the first years of his life, but after he was confined to a very simple diet, and restrained from overloading his stomach, even with this, they became less and less frequent, and his constitution gradually acquired strength, and during the last four years, he too has been a stranger to pain and weakness, except when he suffered slightly for a few days from the measles. My firm belief is, that three fourths, at least, of the bodily sufferings of children, to say nothing of the irritability of temper, and other evils following in their train, are induced by injudicious indulgence in eating and drinking.

And when we consider the sleepless, wearisome, and anxious days and nights, thus occasioned to mothers and other friends, besides the evil to themselves, of carrying through life a sickly or feeble constitution, the subject assumes a very serious aspect. Could I raise my voice so as to be heard by all the mothers on the globe, I would say, confine your children to a very simple diet, composed principally of bread and vegetables, with a little ripe and wholesome fruit; let it be taken at stated periods, and in moderate quantities, let them exercise much in the open air, retire and rise at regular hours, and sleep upon mattresses, rather than downy beds, and by the blessing of God you will generally secure to them good health, active and cheerful minds, and habits of self-control. In addition to this, I would say do not take too much pains to furnish them with amusements and expensive toys; for by thus doing you will be sure to render them discontented and unhappy. Amusements of their own invention, and toys of their own making, invariably yield them higher enjoyment, than those furnished by others.—But I must stop, for I have already, I fear, trespassed by the length of my letter, and that too without touching upon the second topic to which I alluded. I cannot however close, without informing you, that for more than a year past, the Missionary Ladies of this city have been united in a Maternal Association, and that we have found our meetings both interesting and profitable. A pious widow, the mother of ten children, is also associated with us, and we earnestly hope and pray for the time, when many others shall be disposed to join us.—We rejoice in the assurances we have received, that we and our children, and the people among whom we dwell, are remembered in the prayers of our dear sisters in our own highly favored land. We would assure them, that in our Maternal meetings, *we* too remember *them*, and our earnest prayer is, that *they* and *their* children, as well as *we* and *ours*, may all be embraced in that covenant which is well ordered in all things and sure; and that these associations may be multiplied and enlarged, until they shall include all the mothers and children that dwell on the earth.—That you, dear madam, may continue to be blessed and prospered in your benevolent undertaking, as

well as in your own soul, is the prayer of your much obliged sister, in the Lord,

MARTHA E. TEMPLE.


For the Mother's Magazine.

INTEGRITY OF WASHINGTON.

DURING the administration of Washington, as President of the United States, an application was made to him by a gentleman for a lucrative and highly responsible office within his gift. The application was made with more confidence of success, from the fact, that this gentleman had been the friend and companion of the General throughout the whole course of the revolutionary war, during which he had received, on various occasions, indubitable marks of his kindness and partiality. He had become, in the estimation, if not of himself, of his friends, in a degree necessary to the happiness of Washington, and had therefore, in their opinion, only to apply for the office, to receive it. It was a boon, which, while it would ensure competency and ease to a friend, would bring that friend into frequent intercourse with his patron, and former associate in arms.

For the same office, however, there was a competitor; but as he was decidedly hostile to the politics of Washington, and had made himself conspicuous among the opposers of his administration, no serious apprehensions were felt from this quarter. Towards such a man—a well known political enemy—Washington surely could feel under no obligations, and was not likely to prefer such an one to a personal friend and favorite. Every one acquainted with the pretensions of the two applicants, was at no loss to judge as to the President's decision, and the concurrent opinion was in favor of the friend, and against his competitor.

Judge, then, the general surprise, when it was announced that the political opponent of Washington was appointed to the office, and the former associate of the General in the toils and deprivations of a camp was left destitute and dejected.



When his decision was known, a mutual friend, who interested himself in the affair, ventured to remonstrate with the President on the injustice of his appointment. "My friend," replied this illustrious man, "I receive with a cordial welcome; he is welcome to my house, and welcome to my heart; but with all his good qualities, he is not a man of business. His opponent, with all his political hostility to me, is a man of business. My private feelings have nothing to do in the case! I am not George Washington, but President of the United States. As George Washington, I would do this man any kindness in my power; but as President of the United States, I can do nothing."

Who can read this incident in the life of this distinguished man, and not admire his integrity? The temptation to hazard the public good for the benefit and gratification of a friend—and such a friend—must have been powerful. Some might have persuaded themselves that the public weal would not suffer; at least, they would have been willing to make the experiment. But Washington seems to have proceeded in this instance, and in what similar instance did he not proceed, upon just and conscientious principles? His friend, with all his estimable qualities, had no business-tact; his enemy was a gentleman of strong integrity, promptitude, and fidelity in business, and every quality, which, if called into exercise, would render service to the state. The decision of Washington, therefore, was just, honorable, and patriotic.

But whence this admirable, I may say almost singular integrity? Was Washington an exception to the infirmities of our nature? Or was his piety of a higher order, and more efficient in its influence? The first is inadmissible—the latter, improbable. But the true explanation of his sterling integrity is to be found, I think, in that *happy and efficient maternal influence*, which, it is well known, was exercised upon him in his early days. On the death of his father, which occurred when he was only ten years old, the charge of his education devolved upon his mother. All accounts concur in the admission that she was an extraordinary woman—possessing not only rare intellectual endowments, but those moral qualities which give elevation, worth, and dignity to the soul. These letters

she was particularly anxious to engraft upon the heart of a beloved son, and with what success, the history of his life displays.

The particular process by which she accomplished so happy a design, it is not in my power at this time to describe ; but a story occurs to my recollection, which may serve to show the adroit and admirable manner in which she proceeded on a certain occasion.

In the ample pasture belonging to her plantation was a colt, which, on account of his beauty and high promise, she valued very much. Although of sufficient age to be used, it had never been mounted ; no one seemed disposed to attempt to break its wild and vicious spirit. One day, George proposed to some of his companions to assist him at a future time to secure the colt, until he could mount, and he would curb his proud spirit. Accordingly, soon after sunrise, one morning, the youthful band assembled, and having drove the animal into an enclosure, succeeded, with no small difficulty however, in bridling him. In a moment, George sprung upon his back, and the next moment the surprised, wild, maddened creature bounded forth into the open field—rearing, running, plunging ;—but George, grinding his teeth and clinching fast the bridle and the mane, held his seat firmly, as much determined to subdue, as the colt was determined not to be subdued. The struggle was mutually desperate ; and as the companions of George looked on, their terror and amazement increased with every passing moment. At length, the colt obtained the advantage, and bounding forward with the speed of an arrow, made a mis-step, and in his fall broke a blood-vessel, and died on the spot.

George came down unhurt, but when he beheld the gasping of the noble animal, and thought of his mother's regard for it, he was troubled. His companions hurried to the spot, and joining in the regrets of George, anxiously inquired, "What will your mother say—who can tell her?"

At this moment they were summoned to breakfast. When seated at the table, Mrs. Washington said, "Well, young gentlemen, have you seen my fine sorrel colt in your ramble this morning?" The question was natural—but what a question it was ! No answer was returned—and it was repeated. Upon

this, George, with perfect frankness, replied, "Mother, your sorrel colt is dead." This was followed by an exact account of the whole affair. As the youthful and agitated narrator passed along in his story, a flush of displeasure was seen rising upon her cheek; but it soon passed away, and she kindly and calmly said, "While I regret the loss of my favorite, *I rejoice in my son, who always speaks the truth.*"

I scarcely know in what terms to express my admiration of the woman, or of the manner in which she treated this delicate and difficult case. George was greatly in fault, and her rebuke was appropriate and commensurate;—he frankly confessed the whole wrong, and she expressed her high sense of his regard to truth. That speech, short as it was, I dare say told upon his heart—drew his mother nearer to his bosom, and taught him more effectually and more lastingly the importance and value of truth and integrity, than a volume of lecturing would have done.

It was by such means that this part of the character of Washington was formed. Under the tutelage of such a mother the foundation of a character was laid, which was the admiration of the generation that was contemporary with him; which has lost nothing of its glory to the present time—and will lose nothing, as long as his memory shall last.

Integrity of character! this is what we want in the magistracy of the land—in the senate chamber—in the pulpit—in the neighborhood—in the family—every where. What a world this would be, were every one upright—a lover of truth, justice, and equity! What a world it is, because these are so seldom found!

Here then is ample scope for parental toil and watchfulness, for parental energy and wisdom. "Train up a child in the way he should go, and when he is old he will not depart from it," was verified in Washington: it may be verified in respect to others—in respect, mothers, to those little immortals whom you now press to your bosoms, and whom you love better than your own souls. So train them, that you may send them forth having on the breastplate of truth; and in so doing you may accomplish more good for your country than if you could convert her

rocks and her mountains into gold. The man of integrity is like the pure and refreshing air of morn on the mountain's top—the dishonest mind, like the exhalations of the low and pestiferous pool: the one, invigorating as the pure and balmy breeze of the North—the other, withering as the Nubian blast.

For the *Mother's Magazine*.

DOMESTIC EDUCATION.

BY JOSIAH HOLBROOK.

If any one thing is more essential than every thing else for the redemption of the world, it is early religious education. If any one class of the human family can alone accomplish that work, that class is mothers. If any one institution is more important for promoting this great object than all others, it is that of the family. Neither colleges, nor academies, nor schools, nor legislatures, nor courts of justice, nor laws, nor all united, can begin the work. The ordinary preaching of the gospel must ever fail, as it ever has failed, to infuse a spirit of piety or correct morals into the whole mass of society, while a large portion of families are nurseries of vice.

Such being the evident dictates of common sense, corroborated by the experience of ages, it is gratifying to know that the subject of domestic, fireside, table, and social education, is beginning to assume that place in public sentiment, which its importance demands. Of this sentiment, the "*Mother's Magazine*" is evidently both the cause and effect. A proper estimation, in the minds of a few individuals, gave existence to this most desirable and important instrument of domestic education, and companion and assistant of mothers in their most responsible and solemn duties. Its circulation has spread far and wide the same sentiment which gave it birth. Among the numerous subjects and fields of instruction for the two millions of families in our land, coming especially within the province of

mothers, God's great and "*older volume*" of nature, every where and constantly spread out before them, presents to all young minds some of the most attractive and instructive lessons.

On this subject, some important views are most happily presented Mr. Gallaudet in the last number of the Magazine. Without recapitulating those views, I am unwilling to forego the present opportunity to express my most hearty approval of them, and would most gladly add even a very humble effort for aiding some few families to the more full possession of the rich intellectual and moral treasures entirely within the reach of all, who will hold out their hands to receive them.

As the works of our Creator, which He has spread around us with so much richness, variety, and grandeur, are presented generally in three great kingdoms, the animal, the vegetable, and mineral, it may not be out of place here to throw out a few hints to mothers, for aiding their children to study, while they are so eager to learn, and what may be most successfully used to impress upon their pliant hearts, enlarged, exalted and solemn views of the great Creator and constant Benefactor of the heavens and the earth—of angels and men, and even of every creeping thing.

It is not necessary to say to mothers respecting their children, that their eyes are never satisfied with seeing, their ears with hearing, or hands with handling. But it may not be amiss to mention some three or four exercises well calculated to give employment to those instruments of knowledge and entertainment, so wisely furnished them by their Creator.

The forming of "*FOLIUMS*" is one exercise in which all children are delighted to engage, and in which they may receive both encouragement and aid from their parents. These are books or collections of the leaves of plants, first picked, pressed, and dried, and then arranged and pasted upon the pages of small or large volumes, as may be best fitted to the age and advancement of the child.

If the name of the plant and the terms expressing the shape of the leaf are given to the young botanist, additional interest and instruction will arise from the exercise. For example, morning glory (*ranunculus*,) leaf heart-shaped (*cordate*,) smooth on the edge (*entire*).

It is surprising and delightful to witness the skill, taste, and progress of children in forming these collections, even when under five years of age. With no assistance from parents, *with permission*, which is sometimes denied them, children must unavoidably learn much, and much more from this exercise at an early age, than they can possibly do from books. With the encouragement and aid which every mother may render, their improvement in knowledge, and in reverence for their Creator, may be of the greatest importance, and one of the strongest and surest protections against vicious amusements, and the loss of that most ardent love for all God's works, evidently designed for our instruction.

Forming "IMPRESSIONS OF LEAVES," is another delightful exercise to give employment to the hands, eyes, intellects, and hearts of children. This, though perhaps a little more difficult than the last, is still easy, and within the capacity of children before their minds are fitted for books, and is calculated indeed, like all study in the book of nature, as an agreeable introduction to reading.

To make these impressions—first, oil, with sweet lamp or some other oil, a piece of paper; second, pass it quickly, back and forth, through the blaze of a lamp or candle, till the oiled paper is covered with smoke; third, place a leaf, of which the impression is to be taken, upon the oiled smoked paper, and over it place a strip of loose paper, hold it with one hand and press it with the other, until every part of the leaf is brought in contact with the oil and smoke; fourth, remove the leaf to a clear sheet, intended for receiving and retaining the impression, and press it as before; fifth, when a number of sheets have been thus printed, with leaves for types to give an impression of themselves, have them bound in a volume, or send them in sheets as letters, to some distant friends, present them to some "Maternal Association" at a meeting attended by children, to some school or social lyceum, or use them in any other way to suit the wishes of the miss or lad who prepares them.

Collecting "MINERAL CABINETS," is another delightful exercise for children, which ought, in every case, to precede lessons, of any kind, from books, even learning the alphabet. Any

child may learn the names, and to some extent the properties and uses of all the important minerals upon the earth, in less time, and with far more pleasure, than he can commit to memory one column of words in a spelling book ; and with these and other productions of nature, which every child is eager to learn, spelling itself becomes a pleasant exercise, and is most thoroughly learnt with little or no trouble, either to parent, teacher, or pupil.

Cutting paper and drawing figures for "GEOMETRICAL ALBUMS," form other delightful and profitable exercises for children, as preliminary to books. A slate and pencil, a pair of scissors, with a few scraps of paper, and a sheet of geometrical diagrams, are all the instruments necessary to secure the successful performance of this work, by the hands of children, hundreds and thousands of whom have exhibited by it an amount of skill, taste, and improvement, both surprising and delightful.

Connected with the last is "DRAWING," or representing by the slate and pencil various objects of nature and art, which come under the observation of children. The great and excellent Cuvier often spoke of the encouragement given to him by his mother, when in early childhood, as one of the most fortunate circumstances of his life. To that single circumstance the world is evidently now indebted for some of the most surprising and beautiful discoveries in science, and the most wonderful displays of the power, wisdom, and goodness of God, ever unfolded to his humble and unworthy creature, man.

These, and various other exercises of a similar character, wisely and bountifully provided for every member of God's rational kingdom, and admirably fitted to furnish delightful and profitable employment for children, are the more important from the fact, that children disposed to engage in such exercises, are frequently discouraged, ridiculed, or perhaps, forbidden by their parents to enjoy them ; and thus indirectly and undesignedly, but certainly are compelled, in self-defence, to resort to places of vicious amusement, which to myriads of young men open the gate to the bottomless pit.

Deeply and solemnly impressed, alike by the importance and neglect of these simple and natural, but beautiful and abundant

means of education which God, by his own hand, has furnished to all, I esteem it a privilege to throw out even a few hints on the subject, through so important a channel, to a class of the community with so responsible a station and so holy an office as that of mothers.

For the Mother's Magazine.

"FOLLOW THOU ME."

It was the first Sabbath in March. The day was bright and sunny. The snow was melting away with the heat of spring, and many willing hearts seemed to say, "Let us go unto the house of our God." I was there. Seated amidst the throng, I was wrapt in contemplation. It was the day of our holy communion. A man of God entered; meekness and solemn awe were on his countenance. That day, the child of his bosom was to become one of the professed followers of Jesus. He saw her take the solemn vows; he sat by her side at the sacramental feast. — Where was *my* child? Far from hope, far from God! As I compared the situation of this blessed man with mine, methought the Savior whispered, "What is that to thee? follow thou me." There was a pang in those words, "Follow thou me." Yes, Lord, I have followed the world, I have followed other professors, I have followed the temptations of Satan and my own wicked heart, but alas! I have not followed thee. I have not been *dead* to sin, as thou wast; I have not learnt of thee, who was meek and lowly in heart. Else, perhaps, my own dear one had been thine at the communion table, and prepared to sit down at the marriage supper in heaven.

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OUR MEETING.

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them" still.

The object of this address, is to present some of the advantages resulting from social prayer, to individuals and the church of God.

First to individuals. Every Christian is acquainted with the benefits of *secret* prayer. To bring the soul into the presence of its God, its Redeemer, its Sanctifier! How it melts and subdues it into godly sorrow! How it purifies and elevates it, allying it to the Unseen Spirit with whom it communes. How it strengthens confidence, faith, love, and excites to new obedience. But all these and other advantages are secured by *social* prayer.

To meet and converse together in reference to the conflict with sin, and then spread out before that gracious Helper who is "in the midst," the difficulties and dangers, and temptations of the way, is a great encouragement to new efforts for a holy life. To contemplate together, the necessities of a dying

world, and the pressing need there is of holy, active, prayerful Christians, to come up to the aid of the church in these her last struggles, and final victories, stimulates each to more faithful devotion to the service of God—to carry in mutual love to Him, who "is in the midst," the miserable condition of such as are without God, whether they be children or partners, friends or neighbors, excites the sympathies of the soul, and presses upon it obligation to *labor* as well as *pray* for their conversion. It is easy to talk with the impenitent friend or neighbor, when the heart is thus melted with compassion, and the *promise* comes to your aid, for the prayer of faith has arisen from many hearts, that were "agreed together."

Social prayer strengthens the bond of love. It aids the fulfilment of the new commandment "to love one another." The case does not exist, where Christians meet in bosom in the ear of their Savior, their desires, and seek for each other His smile and blessing, and then separate in unkindness. Prayer wonderfully softens the heart. Would you banish from your mind animosities—evil surmisings—hard thoughts? Go to the throne of love and grace, with your brother or sister. Oh, could a whole church be persuaded to meet and mingle its sympathies together, in circles of prayer, what harmony and sweet affection would it manifest. The spirit of love would *dwell* in that church. In a meeting of prayer, such a resolution as this was passed; "For one year, we will make no allusion to any unkindness we ever received, from any brother or sister of this church." The blessed Spirit of peace descended, and filled that church with His presence!

Social prayer meetings have a *restraining* influence. A pledge is given, by his approaching together, so near to Jesus, to walk circumspectly: to be guarded in deportment; to live as children of light, and to let this light shine. In the hour of temptation, the place of prayer and mutual consecration is *remembered*.

Christian females have been slow to learn that this precious privilege was as truly designed for *them*, as for the first disciples. Although the church has always had her Annas and Hannahs, yet, in general, females have yet to make experiment of the efficacy of *united believing prayer*. The social prayer meeting is the very place to call forth their appropriate energies—the altar, whose undying flame may ever warm their affections. To that holy place they may go, with the cause of Zion, whether she sits solitary in tears, or is refreshed as the garden of the Lord. There they may plead for "Watchmen to stand upon her walls," and for "Kings to be her nursing fathers." To that place they may take their dearest friends, and bosom companions, and seek, for those who never seek, enduring treasures. There, they may nerve the arm for the conflict with sin, and learn how to "put on the Lord Jesus."

God has fixed upon every prayer meeting the seal of his promise, and has blessed it with the smiles of his love, ever since he uttered, "*Lo! I am with you;*" a sentence which should be engraven upon the walls of an apartment *devoted to prayer*. The Holy Spirit, the Comforter, in his gracious visits to the churches, often enters such a circle first, with the special blessings of his *grace*.

As the full glory of Zion is coming on, the labors and sacrifices of her sons and daughters must greatly increase; and, consequently, a higher state of piety is needed. Every follower of Christ should be an energetic, devoted one, so that the prayers of *all* may have power with God. Let it never be forgotten, that the promise is only to *fervent, persevering prayer*.

Beloved sister, your piety will shed but a feeble ray, unless sustained by this means of grace, appointed by your Savior, to fit you for the high services you owe to him. Do you complain of a cold, dull heart? Go meet the "two or three"—"agree" with them in asking for yourself, warm, energetic piety, and "it shall be given you." The Holy Spirit is there, for he takes up his abode with all who desire it. Accept this heavenly aid offered to you by your Lord, that you may grow up a fair tree of righteousness. Your Savior is "in the midst," and looks for *you*. If your name is engraven on his heart, why are you absent from the place where his people delight to be?

The time will come, beloved sister, when you will lament your loss. A young lady, who for many years, was a professor of religion, was often solicited by her associates to attend a weekly meeting for prayer, but she always refused. At length, she was taken ill, and laid upon her death-bed. In the agonizing recollection of past unfaithfulness, she exclaimed, "The female prayer meeting! Oh, had I honored my Savior there, he would not now forsake me thus." With fainting breath, she entreated that none would follow her example. The tear of contrition bedewed her pale cheek, and it is hoped, she slept in the arms of her forgiving Savior. With great loveliness of character, how much might she have done in her short life, had she remembered his *last promises*. Beloved sister, a brighter light encompasses *your* path. Beware that you choose not darkness. While the Savior spreads open the green pastures and the living waters, you must account to him for your "leanness."

2d. The advantages resulting from united prayer, to the church of God. At present, these can be known but "in part." But when the leaves of eternity shall be unrolled, we shall learn to our amazement, *the whole*. Then it will appear, how often a father, mother, husband, or child, has been brought to the feet of "Him who sitteth on the throne," in answer to supplications, which ascended from some little band of sisters, who had long mingled tears and prayers together, in confiding trust in this precious sentence, "*It shall be given.*" Then it will be known, how often the Spirit had listened to the cry, "Oh, Lord, revive thy work," as it arose in the cloud of incense, from the altars of united hearts, and had hastened to bless and to save! But we need not anticipate the blissful revelations of that hour. "We know in part," and this is enough.

The female prayer meeting presents to you, my Christian sister, a most appropriate field for your efforts. You earnestly desire to aid the cause of your Redeemer. Where can you do it with such effect, as to present it to Him whose affection for the church is as strong as His power is illimitable? How do you know, that in eternity, it may not appear that blessings have been connected with every meeting you may ever attend? And what if you *do not receive the answer while you live*? It does not alter the case. There

stands the promise. In one of our large towns, a lady of much active piety and intelligence, was united to a gentleman, devoted to the world and its pleasures. His language seemed to be, "Soul, take thy ease, thou hast much goods laid up for many years." Long did he continue, in the indulgence of his heart's desire; but during that period, in a retired apartment in his spacious dwelling, there was seen by Him who seeth in secret, a little band of females, who met to pray for the cause of their Redeemer, and for this prayerless father. At length, the companion of his bosom was called to her home in the heavens, but surely the promise had not lost its power, nor the Savior forgotten the affection and unwavering faith of his child. Soon the bereaved husband was brought to yield himself to the Savior. His property, talents, and extensive influence are all given to the Lord, and all the children of that praying mother, who have arrived to years of understanding, are, it is believed, *children of God*.

Are you a wife, and is the partner of your affections a man of pleasure? Go, try the strength of united prayer; and if the "blessing tarry, wait for it." Effectual prayer is *persevering*. It is not intended that the results of your labors should all be developed in this life, otherwise, it would transform this state of trial and faith into a heaven of fruition. Cornelius prayed long, probably, before Peter arrived, to tell him of Jesus, but his prayers were a "*memorial*."

The Holy Spirit often commences a work of mercy in a female prayer meeting. From many facts to show this, I shall select but one or two. In a small country village, a prayer meeting had existed for many years. In a season of usual indifference, a member proposed this question; "Suppose, in this church, there could be found five individuals who feel that they cannot be denied the blessing of a revival; that they lay it to heart, as the dearest object on earth, and can think of nothing, and speak of nothing, but a revival. What would be the consequence?" The answer was, "Undoubtedly, we should soon receive the blessing." The question then was, "Are *you* willing and ready to be one of that number?" (five only being present.) "Yes," was the solemn and deliberate reply of each. They separated, remembering the obligation. Each took up the subject with new interest, and soon it was the general topic of conversation, and, from this evening, was dated the commencement of a revival, in which thirty individuals were added to the church.

In a large town in New England, a small number had met for years, to pray for the interests of Zion, but no revival had been enjoyed, and, in general, the church seemed asleep. On one occasion, it was suggested, that, for the present, it would be well to confine their petitions to one object. "Let us pray that God would awaken the brethren of this church." A few weeks elapsed, during which, prayer was offered unceasingly for *the people of God*. Soon however, it appeared that *prevailing* prayer was ascending to heaven, for in a conference of both sexes, the brethren were heard, asking with solicitude, "What shall we do for perishing sinners?" In this revival, hundreds were brought to the Savior.

In one of our new settlements, a faithful pastor had been given, a *new church erected*, but no revival had yet blessed the spot. One female in the

church, determined, with the help of God, to have a prayer meeting. It was a novel experiment. Some opposed—but, after three years of persevering effort, frequently with no one to aid in conducting the meeting, she suggested, on one occasion, the propriety of making a revival of religion, the subject of daily prayer, at a given hour. "As touching this thing," two of the number at least, "were agreed." The answer was given. The Blessed Spirit was with the church, and converts multiplied "as the drops of the morning."

This revival extended through the vicinity, and in its progress, a young lady from a distant town was a subject. She was the daughter of a clergyman, but had never witnessed a work of God's spirit—not a young person was connected with her father's church. She dreaded to return to her home, lest she should become cold and stupid, or be compelled to walk alone. She had not long been under the paternal roof, ere she told her father the blessings of a revival, and entreated him to pray for it, and to preach in reference to it. She then conversed with Christian friends, and entreated them to seek this best of blessings. A revival speedily followed. Seventy were added to the Lord, and soon after, this young and lovely disciple was called home, to rest from her successful labors. Say, dear young friends, cannot you do much for your Lord, and much for immortal souls?

That there are great discouragements in the way, no one will deny. But perseverance will *perhaps always* remove them. In the town of —, many years since, a lady of energetic piety determined to form an association for prayer. She conversed with various individuals—some hesitated—others objected, and although her influence on other subjects was great, yet here she could make little progress. One or two solitary ones ventured to go, in the stillness of evening, to the place of prayer, with doubtful, timid steps. Still she fearlessly went on, and though often oppressed with sadness, she trusted her Savior. But it seemed necessary, to rouse that church to its duty, to lay this excellent woman on her dying bed, that she might speak to them from the confines of Heaven—and, as the veil was lifted, and the unseen glory burst upon her view, she exclaimed, "Never forsake that female prayer meeting; meet and pray for the peace of Jerusalem while life lasts." Her dying voice put to flight the fears of survivors. The room for prayer was soon overflowing. It was divided into three branches. Twelve years after, the windows of heaven were opened—the whole aspect of the village was changed, and the prayers of many generations were answered in one refreshing shower. Here I would observe, that there was a marked distinction between those who attended the prayer meeting constantly, and those who did not. The first were steady, active Christians—the second, unstable in their course, emitting a flickering light, like the expiring lamp. From this, and many other similar cases, we learn, that much effort should be made, to induce all the disciples regularly to attend the prayer meeting. In a revival, in the town of —, a large number of young persons became pious. Said an aged mother in Israel, "We must bring all these young females into our prayer meeting, and keep them there." It was done. Eighteen years have passed, and you may inquire, Who are the most active, prayerful Christians? Who the most self-denying and benevolent? Whose alms and prayers ascend most freely?

and you will be told, "The little number gathered into the prayer meeting by that 'mother,' now in heaven, and who have sustained it ever since."

Mothers in the church of God! Look around you, and behold the multitude of youthful disciples. Will you imitate that aged saint? Look after the Savior's lambs. He will remember the kindness. Leave this blessing behind when you go up to meet Him and "see Him as He is." Let all young Christians be constant attendants at a stated prayer meeting, and *while we shall still rejoice in revivals, we may not be obliged to witness such fearful declensions.*

Should this paper fall into the hands of any who are planted in the wilderness—or sit among the ruins of Zion:—Be comforted, solitary one. Your cause is dear to the heart of your Redeemer. He notices your tears for her. *Your cause* is presented to the court of Heaven in every circle of prayer, and your aspirations mingle with theirs. But are you quite alone? Is there not *one* to claim the promise with you? Be sure to "agree together." A prayer meeting is an obstacle in Satan's way, perfectly invincible. He can do nothing with it. Many a feeble church has been cemented by prayer. Let vigorous effort be made to sustain united prayer in our "feeble churches," and we shall soon be able to send funds to bless Pagan lands.

If such extensive good can be accomplished by prayer meetings, *has any female in the church of God, a right to withhold from them her influence and aid?* Reflect, dear Christian friends; this world is probably the only spot in the universe, in which you can do any thing for a soul in ruins. The time is short. No prayer ascends from the tomb. Should you reach heaven safely, and in its clear light, look at the vast amount of happiness your prayers might have secured to others, will you not almost wish yourself back to a world of prayer? Think of that beloved friend, who may perish, if your prayers do not call down the blessing of heaven upon him—think of your neighbors—of your country; think of the heathen—of the missionaries, whose fainting spirits might be sustained by your prayers, and say, can you refrain from uniting your prayers with your sisters, and be blameless?

Lastly, let prayer meetings be conducted with interest. Learn something from the children of this world. Great efforts are made to render a party of pleasure, or scene of amusement, interesting. Select a retired, but *inviting spot*. Let nothing but necessity keep you away. Remember, that on this hour, may hang the destiny of a soul. Assign to some particular person, the responsibility of conducting the meeting, either in turn or otherwise, and let her always go prepared with stirring thoughts, or a select article to read.

Let your meetings be short; prayers short, and directed to one or two subjects; hymns short; let no time be wasted in silent intervals. The Redeemer is in the midst of your circle—angels may bend over to listen. The joys of heaven may suspend on this short interview.

Let those who have enjoyed the rich blessings of a stated prayer meeting, make all possible effort to induce every member in the church, to unite with some circle of prayer. In some of our churches, these circles exist in every neighborhood; strong fortresses of resistance are they, to the grand enemy of souls.

For the Mother's Magazine.

TRIUMPHANT DEATH OF A LITTLE GIRL IN LEE.

If the simple narration of some incidents in the life of CHARLOTTE AUGUSTA TREMAINE shall tend to edify your readers, my purpose will be answered.

How beautiful often is childhood in death! Who would not yield her beloved offspring to the embrace of death, and to the home of the grave, for the sake of such developments as grace furnishes in the final hour.

Charlotte was naturally amiable in disposition, cheerful in manners, with a gentle vivacity of temperament that rendered her very lovely and agreeable to her friends. If brilliant promise could insure long life, fond parents would not so early have been called to mourn their *lost* loved one, as some would say; but no,

"Not *lost*, but gone before;"

as a friend of mine—the mother of one sweet child—inscribed with unaffected simplicity upon the neat little marble, that pressed the bosom of infancy's grave. Charlotte loved regularly to attend church, from the time she was old enough to be led to the house of God. From the age of about five and upwards, she was accustomed to sing in public with the choir, and contributed by her infant, melodious voice to aid the devotions of the sanctuary. There was a calmness and childlike confidence in her style of singing, which bespoke a judgment and a power of execution beyond her years. The *Sabbath School*, the nursery of so many tender plants, was her delight. Her attendance on its duties was *regular*. In the devotions of the family she seemed to participate with a readiness and a relish, that intimated a secret and superior influence working in her youthful heart. But nothing very decided was developed until, at a protracted meeting held in South Lee, in the autumn of 1833, an opportunity was presented of *manifesting* what was the choice of her heart. The holy influence of that solemn season served to bring forth, if I may so say, her character as a Christian. *Then* the change appeared open, deep and striking. Though but eight years of age, her friends were as well satisfied with the genuineness of the change, as if it had taken place amid the ardent bloom of youth or the more sober years of mature womanhood. I had almost said, if that were possible, that she gave more evidence of a radical change than the nature of the case admitted, more, certainly, than we ordinarily expect, or receive from so early childhood.

But if the tender "olive plant" was soon to be removed from this cold earth to a higher, kindlier soil, there was reason for what we saw. The goodness of God demands that some early flowers should be snatched from the sweep of the coming tempest, or from the atmosphere poisoned by the breath of the tempter. Love often directs the stroke, which, while it dissevers the bud from its parent stem, leaves that stem quivering with the shock, and almost ready by sympathy to expire with its offspring. It was not the slow and *gaunt* consumption, that wasted the little form of Charlotte, but a rapid and *burning fever*. When the disease had made such progress as to threaten life

it became the duty of her *mother*—Ah, mothers, when *that* trial comes, only your hearts know its bitterness—of her *mother* to say to her daughter, "*My dearest child, do you know you are not expected to live long!*" No summer cloud ever passed across the face of the bright blue sky, reposing in majestic tranquillity at high noon, with a lovelier beauty, than did that expression of sweet surprise pass over her features, with which this announcement was received from those lips, which had first taught her to say, "*Our Father!*" "*Mother, is it you that says it?*" might the dying child have said within herself, "*then it must be so; mother never deceived me.*" It was too true. The mortal struggle was soon to commence. With a calmness that would have been remarkable in one of riper years, she requested the family to be called around her bed, then extending her hand in a friendly and affectionate grasp to each one, she sealed her farewell to father, mother, and all with a kiss of fervid affection, imprinted on the cheek of each. She warned the unprepared in the family, to make immediate preparation for death, and then joined with her expiring accents in the following hymn, sung at her request,

"Friends, farewell! we part, and never
All again shall meet below—
Each endearing tie must sever;
One farewell before I go;
Dearest sisters, dearest brothers,
One farewell before I go!"

Having thus, as it were, dissolved in the melody of praise the ties which bound her to this world; she began to sing alone

"Home, home, sweet, sweet home,
Dear Savior, direct me to heaven, my home."

Her eye-sight now failed. Hearing the name of Mr. ——— mentioned, a boarder in the house, she begged he would come into her room. She then *preached* repentance to his soul, until the tears gushed from his eyes. "Strong hands of the learned and the great, might have lifted the battle-axe of argument, and hurled it down on the armor of the unbeliever, until the stroke had rebounded from the assailed; but this appeal like the swift and certain arrow, found its way through the joints of the harness and quivered in the heart."^{*}

When Charlotte saw her sisters weeping, she said to them, "It is nothing for friends to part here, but what will it be at the judgment day? *I hope we shall not have to part again.*" Again she said, "I do not desire to live; I shall soon be in heaven with my dear, departed Christian friends."

Calling her mother to her bedside, she began to dilate on the preciousness of Christ to a soul on the confines of eternity; poured out her soul in prayer, and then sung with great decision of voice, and distinctness of articulation, those lines,

"The Lord is my shepherd, my guardian and guide,
Whatever I may want he will kindly provide:
The sheep of his pasture, his mercies shall share."

She could sing no more. Exhausted with the unwonted effort, she sunk

* A speaker at the late anniversary.

away, but not until she had taken her sisters by the hand, and cheerfully said, "*Farewell, Olivia; farewell, Parthenia, farewell all. I hope to meet you all in heaven.*" Then fled the happy spirit of little Charlotte Tremaine to its home in heaven. Where is the child that would not love so to die? Let the child that reads this, learn so to live! Let the mother do as the mother of Charlotte did. With some tears of tender recollection, she stated to the Maternal Association, that if there was one child she had more unreservedly given up to God, than any other, it was Charlotte. Little more than eight years and a half was maternal and filial affection reciprocated between them, when her faith and that of the fond father was put to the severe test, which death so often applies to the children of God. In a romantic spot not far from the Housatonic, which winds its way through the beautiful vale of Berkshire, repose the remains of Charlotte, in certain hope of a joyful resurrection.

J. N. D.

Lee, June 1st, 1835.

For the Mother's Magazine.

THE SECLUDED, BUT USEFUL MOTHER.

Mrs. W.,—Having been favored, the past year, with the perusal of your excellent Magazine; my mind has been more than ever exercised upon the importance of early religious instruction; and yet for a number of years, I have been persuaded that infancy and childhood were the most important periods for religious and intellectual culture. Then the mind is like melted wax, ready for the impression of the seal; for by common consent it is acknowledged, that as youth advances, the mind is less impressed, with the sacred truths of revelation.

Although much can be done through the instrumentality of parents, guardians, and teachers; yet it does not supersede the necessity of *faith and prayer*. No. Without the latter, the former will not prove salutary; for "*we are co-workers together with God.*" A fact of this nature a few years since, came under my immediate observation: the relation of which, may encourage the heart of some mother, whose state of seclusion may be similar to hers.

Miss P. E. obtained a hope in Christ while seventeen years of age; yet her faith remained weak, and her confidence in herself as a Christian, very small. Notwithstanding which, she had a great desire to be useful to her fellow-creatures. At the age of eighteen, she was connected in life with Mr. S. who had enjoyed the advantages of a religious education, although he was not a Christian. Yet having but little confidence in herself, she thought him far better than herself: she looked to him to guide her in the way to Zion. Soon after their marriage, they removed from the place of their nativity, the south western part of N. H., into the British territories, which was very much against her wishes, for she now found herself shut out from all society, and a blank as she thought in the world of usefulness. While mourning over her state of seclusion, the country being thinly inhabited the thought very forcibly rushed upon her mind, that there was one way for her to be useful, of which she had not before thought: and that was, the training

of a family for the service of God and the church. She had one son already committed to her arms. "This," she said, "shall be the Lord's; and as many more as he shall commit to my care, I will endeavor to educate for his service." She cheerfully resigned herself to the providence of God, and murmured not even when her cares were multiplied to the number of three sons, and five daughters. To this little group she confined her labors, and for them she offered her prayers; and through her pious instructions, and the prayer of faith, God converted her two eldest, at the ages of ten and eleven; and the remaining six obtained a hope in Christ, under the age of eighteen. Three of the number she has the fullest confidence God has called into the field of labor. One of them has been appointed some two or three years since, to the American colony of Africa. One of her daughters connected herself in life with a minister of the gospel, with whom she is engaged in building up the Redeemer's kingdom in the earth. And the whole family without exception, is possessed of more than a usual desire of spreading the gospel through the world.

When this mother saw her last child converted to the truth: she said with Simeon: "Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." For she had previously received the promise, *"That all her children should be taught of the Lord; and great shall be the peace of her children."*

One thing very remarkable I would notice; in the character of Mrs. S. there was the true spirit of philanthropy; and her desire for usefulness, was not confined to the church of which she was a member; although she acted her part in connection with the church. Yet she looked upon the sphere of action in which she should move, to be the world. The remarkable circumstance which I would state in connection with this fact, is, that the three children of whom I spake, are connected with three different denominations, with which they are exerting their influence to advance the Redeemer's cause.

Mrs. S. enjoys the ministerial labor of one of these sons, in the society with which she is connected, and also the membership of the remaining six. This mysterious movement of God's providence, I have ever thought to be an answer to her benevolent desires for extensive usefulness.

This mother still lives to see her rising race, and still to teach her daughters the art of training a family for God.

The blessing which has uniformly attended the labors of this pious mother, coming under my immediate observation, has served to establish the fact, that if a child is trained in the way he should go, when he is old he will not depart from it.

Let no mother say, however secluded may be her situation, or however limited her sphere of action may seem, that she cannot pray for her children, or give them pious instruction. Neither let her think, because her companion is not a Christian, and does not aid her in this great work, that she is excused; for the mother, of whom I have been speaking, had no assistance of this nature.

This is her business. For what purpose, let me ask, was the stronger tie placed in the mother's heart, but that she should endure much, and labor more with them, than the father. O, why have we so few mothers like Hannah? The design of the increase of souls, even by religious parents, is

scarcely understood! Here and there we find one, that has a little more than a glimpse of the object, and their exertions are not delayed, until they have an infidel family around them. For as soon as an intimation is given, that God designs them to train a generation for him; prayer is immediately offered that their fruits may be holy to the Lord.

When God made man, he designed their number should be multiplied for his glory. And will he not regard the prayers, the pious instructions, and the faith of parents, when he has given to them such endearing ties to lead them to these exertions? O yes, "*God's ways are equal.*" Hear his language concerning Abraham: "*Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him.*" "*For I know him, that he will command his children and household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him.*"

God designs the present happiness, and future glory of his creatures, as much as he designed Abraham to be blessed, and made a great and mighty nation; and we shall enjoy the happy result of his gracious designs, if we, like Abraham, **COMMAND OUR CHILDREN AND HOUSEHOLD AFTER US.**

BETA.

Lowell, June 22, 1835.

For the Mother's Magazine.

EVERY MOTHER SHOULD BE THE CONFIDANT OF HER CHILD.

THE attention of Christian mothers is, in some measure, awakened to the necessity of greater efforts to preserve the minds of our children and youth, amidst the snares and pollutions of a sinful world. Many excellent plans are adopted, and rules laid down, which will, doubtless, be highly useful; but it has appeared to me, that, after all, little is accomplished, unless we "*begin at the beginning.*" Permit me to offer you a few results from experience, which is the best method I can take to express clearly my meaning. When my eldest daughter was an infant, I formed the determination, that, while sustaining the authority of a mother, and exacting implicit obedience, I would also cherish to the utmost, the intimacy which subsists between *friends*—she should ever feel that the avenues to her mother's heart were all open and inviting. While under the paternal roof, she should never sigh for a friend, who could understand and relieve her sorrows. She was early informed, that any questions which she wished to ask, might always be brought to her mother without hesitation. Her companions were also informed, that they were at perfect liberty to give this little girl any information, which they were willing she should bring to her parents, if it perplexed and troubled her. They were told that she was always encouraged to come to them, if she felt doubtful, as to the propriety of any conversation, or action, and that she always did this. This, of course, threw around her a barrier, which her young friends never attempted to pass. Few children will venture to talk on sub-

jects, which they are certain will be submitted to the tribunal of parental decision, if even of a doubtful character. As this child advanced in years, much pains was taken to impress her with the exceeding sinfulness of impure thoughts, words, and actions, and as no allusions or communications of an indelicate character were permitted to reach her mind, except through the proper channel, viz. the careful, tender, and serious intercourse of a mother, the soil was well prepared for the seeds of modesty and humility, so graceful in a strictly virtuous child.

We lived in the country. Our little daughter early discovered habits of accurate observation, and the natural developments around her, could not escape her notice. Questions frequently came up for explanation, and whenever a partial explanation could be given, which would satisfy curiosity, it was done, with simplicity and seriousness. If her extreme youth required further delay, she was gently and affectionately told, that she could not just now understand the subject, but she might be sure if she would wait till she was older, her mother would give her the desired information—care being taken to avoid the appearance of concealment or mystery, and reference usually made to the perfect wisdom of the Great Creator in all his arrangements. Such an answer will never fail to satisfy a *docile, modest child*. It is surprising how early a child thus trained, will catch from the parent, the same spirit of caution, reserve, and eagerness to change the subject, lest dwelling upon it might displease a God of perfect purity. Delightful it is to see the blush tinging the cheek of such a child, at an immodest allusion made by a companion, and to see her lending her efforts in the nursery to suppress all indelicate movements, and *frown* when other children will *smile*. This child is now the eldest of seven, and to this period, no person but her mother has given her a word of information on subjects, which, I bitterly regret to say, are frequently discussed by children of her age. Yes, verily, by children of the covenant—by children, whose parents have solemnly promised before heaven and earth, to train them up in the paths of holiness! To effect this, it has not been necessary to exclude her from society, or to be with her when associating with her little friends—to be ever on the watch, and ever anxious, lest something wrong should be uttered. This exception, however, I will make. She has never been permitted to walk with her companions, unattended by a faithful domestic, to shield her ear from polluting sounds—when her parents were unable to go. And, let me add, my country friends will do well to look at this. Many a youthful party, on an excursion for berries or flowers, have gathered *seeds* in their bosoms, whose future harvest will be tears and remorse. Think of it, mothers, as your lovely children turn away from you in their smiles and beauty—send them not alone—"The destroyer may meet them!"

At an early age, our little girl promised her mother, that she would never consult any other person, on these subjects, because she was told that God *had given her a friend*, who could inform her much better, and more kindly, *than any other*, and this friend was her mother; and having promised, she "could not tell a lie." "You know, dear mother," she would often say, "I *promised to ask you only*," as a sort of introduction to a question; and this

promise has been sacredly kept; not only in reference to her companions, but sisters also—not a word of this kind ever passes among the little group around her. The course which I have thus detailed, I can confidently recommend, as free from the corroding anxiety which many mothers must feel, and one full of comfort to the mother, as she passes along with the heavy weight of cares in the “heat of the day.” Sweet to the taste are the delicious clusters of modesty and virtue, ripening upon the tender shoots. How refreshing, to sit down at the close of day, in dear companionship with the little friends of the heart’s warmest love!—Sincere, safe, confiding friendship! Here, heart meets heart, as the little ones in turn climb the knee, and embrace the beloved *friend*, with the gentle whisper, “Mother, I love you dearly. but I love God better!” Oh, mothers, you need not “go abroad for joy.” Cultivate around your domestic hearth, or under the green shade at your door, your sweetest intimacies—learn the hearts of your children—open wide the fountain of your comforts to them—send them not from their *natural* instructor, to learn from other sources, the things which they must know—which they ought to hear from the pure lips of a mother—which are entirely safe and proper for a virtuous child, but dangerous, in the extreme, to learn from a companion. Send your children to others to learn the sciences; but, I beseech you, be the kind, judicious instructor, and the *only one, here*. Let them, in childhood, learn the secret, that the friendship which subsists between them and their mother, is worth more than untold wealth, and when, in future, they shall mingle with the dangers and temptations of the world, they will turn to the polar star of a mother’s heart, for guidance and counsel. *Neglect to do this*, and you may pray over them, and exhort them, but surely you may expect to reap a harvest of nights of watching, and days of weeping, over dissolute sons and daughters, lost to virtue, *instead of “plants grown up in their youth, and polished stones for the golden palaces of heaven.”* Train them thus in the path of holiness, and you may safely look up in the dying hour, and lay them in the arms of a covenant God, amid the dangers, and pollutions, and death, which you leave around them. Lead your consecrated children in the path of virtue, and the God of the covenant will be a Father to them when you are taken from their side.

For the Mother's Magazine.

SCRIPTURE EXERCISE,

FOR QUARTERLY MEETINGS OF MATERNAL ASSOCIATIONS.

LESSON X. HISTORY OF ABRAHAM.—GEN. XXII. 1—19.

NOTE.—It is expected that Mothers who may be disposed to use these lessons, will vary the questions to suit their own taste, and make such explanations and practical remarks, as the age and circumstances of their children may seem to require.

What are we told that God did to Abraham?

What does the word “*tempt*,” in this place, mean?

When God called to Abraham, what did he reply?

What command did God give to Abraham?

Where is the land of Moriah?

What was Abraham to do there?

What is meant by a burnt-offering?
 What did Abraham do the next morning?
 On which day of his journey, did Abraham see the place, to which he was going?
 What did Abraham say to his young men?
 What did Abraham do with the wood?
 What did he take in his hand?
 What inquiry did Isaac make of his father?
 What reply did his father give to him?
 When they came to the place of which God had told him, what did Abraham build?
 What did he then do to Isaac?
 For what purpose did Abraham stretch out his hand, and take his knife?
 Did Abraham slay his son?
 What prevented him?
 What did the angel say to him?
 How did the angel know that Abraham feared God?
 When Abraham lifted up his eyes and looked behind him, what did he discover?
 What did Abraham do with the ram?
 What name did he give to that place?
 Who called to Abraham a second time?
 What reason did the Lord give why he would bless Abraham?
 What were the blessings which the Lord promised to bestow on him?
 When Abraham returned to the young men, what did they do?
 At what place did Abraham dwell after this?

For the Mother's Magazine.

CONCERT OF PRAYER FOR MATERNAL ASSOCIATIONS

THE blessings which have descended upon our colleges, and upon the world, in answer to united prayer, lead us to hope that unspeakable blessings will descend on the rising generation, if a similar concert is held by Maternal Associations annually, throughout the world.

Let the several Associations meet, and supplicate the Spirit of God to descend on their seed, and his blessing upon their offspring. Let them pray that the rising generation may be a holy generation—*emphatically*, a seed to serve him—that early grace may prepare them for an early grave; or, if their lives are spared, that they may live devoted to Christ—that their supreme object may be to promote his cause and kingdom in the world—that they may be the instruments of ushering in that glorious day, when the earth shall be filled with the knowledge of the Lord—that for this purpose, he would *now* convert our children, even our little ones—that he would sanctify them throughout, body, soul, and spirit, that they may be wholly his—that his Spirit may descend on the children of his missionary servants, on orphans, on the offspring

of the thoughtless, the depraved, and the ignorant—that the rising generation *every where*, may be blessed with his renewing and sanctifying Spirit.

The God of Abraham is still the God of faithful, believing parents; and, if, like Abraham "we command our children and our household, that they *keep* the ways of the Lord, he will pour out his Spirit upon our seed, and his blessing upon our offspring. One shall say, I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

"And infant voices shall proclaim
Their early blessings on his name."

Our little ones will sing Hosanna to Him who took little children in his arms and blessed them. Christian mothers! supplicate the Spirit of God to descend on yourselves, and on all mothers, and that he would give you grace to train up your children for him. Let us look forward to such a concert as a season in which the windows of heaven will be opened, to pour us out a blessing, and for such blessings, as God will be inquired of to do it for us.

Pray in faith. Our blessed Savior says, "What things soever ye desire when ye pray, *believe* that ye receive them, and ye shall receive them." If for *our* sins, we are not permitted to witness the universal reign of Christ upon earth, yet may we see to it that our children are prepared to participate in the blessings of the latter-day glory.

P.

THE Concert for prayer, which is proposed and so earnestly recommended in the preceding article, has received the cordial approbation of those ministers and mothers whom we have had opportunity to consult upon the subject.

We take the liberty therefore to name the last Wednesday in October as a convenient season for the proposed concert; that being about the season which has heretofore been improved by most of the Maternal Associations of the city of New York, to meet for mutual counsel, encouragement and prayer. It may give additional interest to the occasion, if we mention the circumstances which gave rise to the proposed concert, as they were communicated in a letter from a lady, in the state of Maine, of which the following is the substance.

"In September last, God gave to us another son, which we hope may become a herald of the cross; since which time, I have been confined to my chamber, in feeble health. It has been my earnest desire that this season of seclusion and rebuke might result in spiritual good to my own soul, to my children, and to Maternal Associations universally. While I was earnestly seeking to know in what way I could be useful, the thought was suggested to my mind that it might be expedient to propose a concert of prayer, and have it published in the Mother's Magazine. And let me urge that it be done speedily, for mothers and children are dying. Let me mention a circumstance which urges the necessity of our working while the *day* lasts. There was in our neighborhood, a dear mother who had it in her power to engage in all the gaieties and amusements of fashionable life. She was greatly beloved, for she was active in the cause of benevolence. Whatever she undertook, she did it with all her

might. I had often said to the members of our association, Oh, that Mrs. — were pious, what an efficient and lovely member of the Association would she be! Still no one presumed to speak to her on the subject. Many of my sequestered hours have been embittered by the reflection that I omitted a known duty, in not inviting her to attend the Association, while I had the opportunity. During my illness, this interesting and lovely mother sickened and died. It was heart-rending to witness her distress of mind, when she found that she must hasten to the retributions of eternity, and yet was unprepared; for she did not feel disposed to plead her good works, or her amiable temper, as the ground of her acceptance with God. Nor did she, in her extremity, delude herself with the hope of recovery, or rely upon the general mercy of God. Her examination of her title to heaven was impartial. She frankly avowed the fact that she was not prepared to meet her God in peace. Oh, how bitterly did she lament that she had not set before her children an example of holy living. She did indeed obtain a hope of salvation through the merits of the Redeemer, and dedicated herself and her children, as we believe, unreservedly to him. But oh, how wide the extreme between that hope which trembles and almost expires, while contemplating a life devoted to the world, and that hope, which Paul expressed, when he said, 'I have fought a good fight, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give at that day; and not to me only, but unto all them also that love his appearing.'

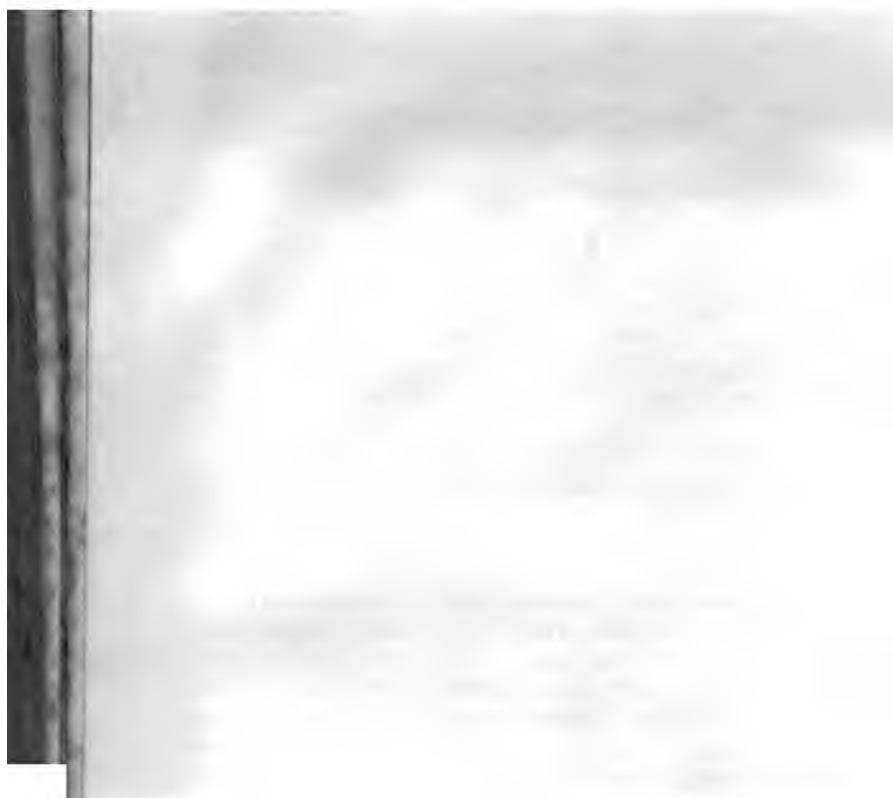
NEW PUBLICATION.

"On the Education of Children, while under the care of Parents and Guardians. By John Hall, Principal of the Ellington School."

We notice this little work with approbation, because, by a perusal of its pages, we are persuaded that it may be highly useful to parents and guardians, who have the discernment to perceive, and the magnanimity to acknowledge their errors, and have the self-control to leave the "beaten path," in which so many parents (we would hope unwittingly) have led on their beloved children to ruin and death.

The testimony and advice of Mr. Hall are not to be questioned. His experience as a man of general literature and science, and as a successful teacher of youth for more than twenty years, has given him superior advantages for such animadversions upon perverted education. Would that every experienced teacher of youth, in our country, had the same moral courage, and would exert the same mental energy to expose the prevailing errors of parents and guardians.

A brief recommendation from Rev. T. H. Gallaudet, is prefixed to the work. Mr. Gallaudet is another champion, qualified under similar circumstances, to lead in the cause of Christian education. We have no need to say, that his several little treatises for children, deserve a place in every family.









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